Handbook to Christian and Ecclesiastical Rome

The Liturgy

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HANDBOOK TO
CHRISTIAN AND ECCLESIASTICAL ROME

THE LITURGY

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HANDBOOK TO
CHRISTIAN AND ECCLESIASTICAL ROME
BY M. A. R. TUKER & HOPE MALLESON

THE LITURGY IN ROME

BY M. A. R. TUKER

FEASTS AND FUNCTIONS OF THE CHURCH
THE CEREMONIES OF HOLY WEEK

NEW AND REVISED EDITION
WITH APPENDIX

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THE Handbook to Christian and Ecclesiastical Rome is intended for the English and American traveller as a Guide to the great Christian memorials, monumental, liturgical, monastic and papal, which meet him on all sides in Rome.

The fact that a handbook of this description had not been written for Christian Rome, induced this attempt to supply the deficiency. Much light, too, has been thrown by recent discoveries and research upon most of the subjects touched, and the results, with the valuable information hidden away in big volumes, are not ordinarily accessible to the visitor. The material is dealt with descriptively and historically.

The Liturgy treats of the Mass, the Church ceremonies, and the festivals, and gives some historical account of their origin and meaning. It is also arranged as an office book for use at the functions. For this purpose the Latin and English texts of the mass appear, the latter being the accepted English translation.

The description of the festivals and ceremonies necessarily holds good out of Rome, and the Appendix to this new edition will enable the visitor to follow the 'Ambrosian' rite in use in Milan and Lombardy and the various Eastern rites in any country.

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HANDBOOK TO CHRISTIAN AND ECCLESIASTICAL ROME

CHAPTER I.

THE LITURGY.

The Liturgy—Ordinary of the Roman mass—Description of the mass—The Bishop's mass -Papal mass—Mass in Rome in the viii. century—The Oriental Rites seen in Rome.

From the dawn of the Church all the elements of the Mass are clearly traceable, although the Liturgy is itself a wonderful growth, full of interest for the student—" being indeed a living creature, taking up, transforming, and accommodating still more closely to the human heart, what of right belonged to it."* The Apocalyptic seer shows us what a vision of worship had dawned on the new community—of a temple not builded with hands but with adoration and praise and by the presence of God. This vision unites the Temple worship with the aspirations of the new Faith. " The marvellous liturgic spirit of the Church, her wholly unparalleled genius for worship, being thus awake, she was rapidly organising both pagan and Jewish elements of ritual, for the expanding therein of her own new heart of devotion." Thus arose what—" destined surely one day, to take exclusive possession of the religious consciousness "†—is in fact the greatest act of worship the world has seen.

The Lord's Supper, says Harnack, was " viewed as a mystical communication of gnosis, and of life." It was called φάρμακον ἀθανασίας, the medicine of immortality. It was " at once a communion meal and a sacrificial meal." And Edersheim in his book on Jewish worship expresses the ancient sentiment when he says: " To sacrifice seems as natural to man as to pray; the one indicates what he feels about himself, the other what he feels about God." In the Dialogue with Trypho the Jew, Justin Martyr calls the Eucharist a sacrifice

* Walter Pater, *Marius the Epicurean.* † *Ibid.*

and speaks of it as that which had been prophesied by Malachi. Irenæus also says: " The oblation of the church . . . a pure sacrifice before God." And the Council of Arles in Constantine's reign uses the word *offerre*, to offer, of the celebration of the Eucharist.

The Jews had themselves two sacrifices, the one a preparation, the other a communion with the Deity. The latter was the most joyous, and was the offering of Completion or Peace offering: " Here God condescended to become Israel's Guest at the sacrificial meal, as He was always their Host." Apocalypse iii. 20 may be compared for this idea of the divine Guestship. All sacrifice means at one and the same time a gift from God, a gift to God, and a divine approach; in a word the power of receiving from God, and giving Him, gifts. The Eucharistic Gift is the most perfect example of these aspects of sacrifice, for here our oblation is itself the divine gift to us; in offering which men learn to offer, what alone they have to give, themselves; for Christ had offered Himself. So inseparable from the idea of sacrifice is the institution of the Eucharist.

Neither can it be overlooked that tradition laid a stress on this meaning which could not be missed by Hebrew disciples and was obvious to them from the first. It had always been the ritual custom to consume the sacrifice as a part of the sacrificial act, and on this Paschal night the Hebrew ate of the lamb sacrificed that afternoon in the temple. When Christ is giving his disciples not the lamb but the bread and the wine as his memorials, the gospels speak of them as his body *sacrificed* and *offered* (Matt. xxvi. 26, 27; Luke xxii. 19, 20).

In the Mosaic Law there is no mention of public prayer: in such expressions as: " To see the beauty of the Lord," to visit his temple, abide in his courts, and in the beautiful injunction " Forget not the words that thine eyes have seen," there is the expectation of something to be *looked upon* which would teach the spirit. And this is undoubtedly one intention of the Christian liturgy.* But its main intention was a united act of the whole Christian body; nowhere was the desire to emphasize this greater than in Rome where everything was done to make the oneness of the Christian Act

* Justin Martyr (140) points the distinction between pagan and christian worship, telling the emperor that christians deem it right to " send pomps and hymns " to the Creator by means of language also.

manifest. The two special places where this joint act is most clear are the oblation and the communion. For many ages no one was allowed to take part in the oblation if he was guilty of grave sin. In the IX. and again in the XII. century, 2 popes, Nicholas I. and Eugenius III., allow the Communion to be given to criminals, *but do not allow them to offer*. Already in the Apocalypse (v. 10) and in 1 Peter ii. 9 Christians are called a royal priesthood; and the same idea is repeated by Tertullian. That the eucharistic sacrifice is that of the whole people joined to Christ the chief offerer is prominent in every prayer of the liturgy, and was the belief of the entire primitive Church. Ambrose in his admonition to the emperor Theodosius writes: Then shalt thou *offer* when *thy sacrifice* is once more acceptable to God; and an ancient Benedictine manual says that the minister who helps at the altar " represents the people standing round and consacrificing with the priest."

S. Augustine emphasizes the view that the Eucharist is the sacrament of the Church Catholic. There is, he says, no *character* in " the sacrifice of charity " where there is not the Church catholic. For the eucharistic mystery is essentially the mystery of unity, the " *sacramentum unitatis*." The acts of the popes always confirmed this view.

Concelebration.—In the early Church con-celebration was the rule. The bishop, that is, used to consecrate with the presbyters round him, and with the other bishops should any be present. " Let the presbyters stand right and left and give consent to his sacrifice " says Pseudo-Isidore. This concurrence was the common Roman practice in the VI. century. In the VIII. century it was usual on the 3 great feasts of the year, and on that of S. Peter: and this continued to be the usage till the XIII. century. Innocent III. refers to the custom in his work on the mass: " The cardinal priests have been accustomed to stand round the Roman Pontiff and celebrate together with him." The only two instances of con-celebration to-day in the Latin Church are at the consecration of a bishop and the ordination of priests (see pp. 151 and 244).

Innocent I. (416) speaks of his custom of sending " *fermentum*," a part of the consecrated host, to the different titles: " de fermento vero quod die dominico mittimus per titulos." The reason he assigns is that the presbyters should not think

themselves, especially on that day, separated from his communion. A *fermentum* (leaven) was also used in the *commixture* in solemn mass; a portion of a preconsecrated host being then placed in the chalice to signify the unity of the Church's offering.* There seems little reason to doubt that the fermentum sent in the time of Innocent, and earlier, to the presbyters engaged in their titles on the Lord's day, was intended as a continuation of that most ancient Roman custom, mentioned by Justin, the sending of the eucharistic bread, after the solemnisation of the liturgy, to the absent: in fact a century earlier the same thing is referred to as "the consecrated oblations sent to the various churches."† The Roman presbyters (the 'cardinal priests') had always concelebrated with the pontiff on the Lord's day; this they were prevented from doing after the rise of those urban parishes called *tituli* where they were placed in charge of catechumens and penitents.

Date for Private Mass.—Authors disagree as to the date when private mass, that is mass celebrated by a presbyter alone, was first permitted in Rome. Duchesne concludes from this custom of sending the fermentum that presbyters already celebrated there in the early v. century: but the Bollandist De Smedt considers that it was sent as a communion and does not admit that presbyters celebrated in their titles at this date. Later in the century, in the time of Leo (440-61), the fact that as often as the city church filled on Sunday the eucharist was again celebrated, and on the same altar, in order to allow of all the faithful 'offering,' is evidence that the ancient law was still observed which required that there should be none but the episcopal eucharist in a city, and that all should be present at it. It shows that the faithful thronged this one church and not the urban parishes. It suggests inevitably that what the absent presbyters received were 'consecrated oblations' for their communion, not fermentum for the *sancta*. Innocent says, however, that the presbyters in his time celebrated in the extra-mural parishes; and in Palestine in the middle of the III. century Cyprian allowed a presbyter to celebrate (outside the city) "with the confessors" in prison and the ministry of at least one deacon. The existence of chapels and churches in Roman houses at

* See Roman rite of the *Sancta*, p. 571, 58*n*.

† Lib. Pont. *in vita Melchiadis*, XXXIII. (A.D. 311).

a very early date cannot be regarded as any evidence that single presbyters ever celebrated there, and the fact that Ambrose used to celebrate the eucharist at the house of a matron when visiting Rome proves nothing.* In the VII. century it was the custom for presbyters to celebrate at the tombs of the martyrs in the catacombs.† But in primitive times there was no sentiment which led men to regard the eucharistic liturgy as anything but a great common act, the act of a solemn assembly, a representative act. The early liturgy was always referred to as the bishop's Eucharist; in the Ignatian Epistle to the Trallians the concurrence of bishop and presbyters is made the sign of its validity; and the customs of carrying the one Eucharist of the week to the sick and absent and making reservation at home, together with the Roman pontiffs' usage of sending a portion of the host consecrated at the weekly liturgy to the parishes, all point one way.

At Rome the solemnity of the mass at first began with long readings from the historical books and Prophets, ending with a long *collecta*, or prayer said by the bishop who entered for the purpose.‡ This formed the *catechumens' mass;* but in other places the catechumens were not dismissed until the gospel had been read. This service, up to the *collecta*, was conducted by the deacons.

The mass of the faithful (*missa fidelium*) of which the main elements were the oblation of bread and wine by the congregation, the consecration of the gifts, and the communion, was incorporated with this previous service, and both together formed the missa or mass which was already in use in the IV. century. Even the present high mass does not adequately represent this great corporate act, in which people, presbyters, deacons, and bishop each had their part.

High and Low Mass.—Mass may be either "high" or "low." In the low mass nothing is chanted; it is celebrated by a priest without assistance from the deacons, though there must be at least one server to represent the faithful. No incense is used. Low mass is unknown in some parts of the East, but high and low mass are one single act, the performance of one and the same liturgy, the order in low mass being

* See p. 154.

† Cf. Lib. Pont. *in Johannem III.*, A.D. 561-574.

‡ This custom was in full force in the East in the IV. century when there were 5 different readings from the Bible. See *Apostolical Constitutions*, Bk. viii. Cf. p. 25*n*.

exactly and word for word that of high mass: they differ to-day only in their ceremonial and externals.

The form of solemn mass in use now is the *high mass*, the order and ceremonial of which were finally re-settled by the Roman pontiffs in 1568 and 1600. It is practically a private mass performed with the solemnity of deacon and subdeacon; and the oblation has disappeared. High mass in the West occupies one or two hours according to the length of the music executed at the sung portions: low mass occupies about 25 minutes.

Pontifical mass is high mass celebrated by a bishop, or by any prelate with faculties to "*pontificate*" (p. 67). There is also a special ritual for mass celebrated *coram episcopo*, "in the presence of the bishop."

The parochial mass is the high mass on Sunday, but where there is only one mass that is parochial; or if there are not sufficient clergy for high mass, the sung mass, or the last mass, is the parochial mass. All notices for the week are given out after the gospel, and this is often followed by a sermon. All are still intended to assist at this mass, even if they have been to an earlier, or low mass, as this represents the "assembling of yourselves together," the weekly Liturgy. There is no high mass on Sunday in Roman parish churches, unless the church be conventual or collegiate.

A Sung Mass ("*messa cantata*") is a low mass to which some of the ceremonies of high mass are attached, and is accompanied by music. The parochial mass of Sunday is often celebrated in this way in small places. Incense may be used, 6 lights are lighted on the altar, and the celebrant chants the Gospel, Preface, and Lord's Prayer.

All the parts of either high or low mass can be followed by those who assist, either by the ear, or by noting the position of the celebrant and his ministers. The first thing sung by the choir in high mass is the *introit;* the other portions are the *kyrie eleison*, the *gloria in excelsis*, the gradual before the gospel, the creed, the offertory after the creed, the *sanctus*, and the *agnus dei* at the communion. If anything is sung after this, it is the verse called *communio*. The parts *chanted* by celebrant or deacon are the Gospel, the Preface, and the Lord's prayer. The subdeacon recites the epistle. At low mass the portions said aloud are the opening psalm, *confiteor*, *introit*, *kyrie*, *gloria*, epistle, gradual, gospel, creed, preface,

pater noster, *agnus dei*, *domine non sum dignus*, the communion, the post-communion, and the last gospel. The celebrant turns to salute the people after the *gloria*, after the creed, after the *communio*, and after the *post-communio*. He turns round to ask their prayers just before the Preface. It should be observed that the celebrant never turns to the people or moves from the centre of the altar, *from the Creed till the end of the Communion*. The other portions said at the centre are the *Gloria in excelsis*, Creed, and prayer *Placeat*. The *lavabo* and the ablutions, as well as the *introit*, *kyrie*, collects, epistle and gradual, *communio*, and *post-communio*, are said at the epistle side.* Both the first and last gospel at the gospel side.

In Italy one is often asked if the mass is "*good*" ("buona") which means whether it is before or after the gospel at the time of the question. The obligation to hear mass implies hearing it from the gospel to the end, or from the beginning to the completion of the communion; but as the sermon (which takes place between the gospel and the creed) is never obligatory, others say that to "hear mass" implies hearing it at least from *the offertory* (the old *missa fidelium*).

The *requiem* or "black mass," so called from the black vestments, omits the following portions: the psalm *judica me*, the *gloria*, the creed, the last blessing. The *pax* is not given, and the words at the *Agnus Dei* are: *dona eis requiem*, and the third time: *dona eis requiem sempiternam* (give them rest: give them everlasting rest). The last gospel follows immediately after the *Placeat*. Mass for the dead used to be celebrated on the day of death, the third day after in memory of the Resurrection, the seventh day (Gen. l. 10), the thirtieth day (Numb. xx. and Deut. xxxiv.) and at the end of the year. This is observed still in Russia and the East.†

* Right of spectator—unless the altar face the church; this is the service side of the altar. In low mass the kyrie is said at the centre.

† *A votive mass* is the name of a mass not proper to the day on which it is said.

Solitary masses, said by the priest alone, used to be common in religious communities. In 815 the Council of Mayence forbade such masses to be sung, and the Council of Nantes prohibited them also; mass without witnesses they declared unlawful. Gratian cites a canon requiring at least 2 witnesses; a rule which obtained among the first Cistercians. The Council of Trent tells us that all masses are to be considered general (communes) for the public minister celebrates in them for all the faithful. Session xxii, cap. vi.

The text of the mass is called the *Ordinary of the mass;* it consists of those introductory and concluding portions, and of the Canon, which never change. The parts which always vary with the day are: (*a*) *introit* (*b*) collect (*c*) gradual (*d*) epistle (*e*) Gospel (*f*) offertory (*g*) secret prayer (*h*) *communio* (*i*) *post-communio.* The Preface varies with the season.

It may be easily conceived that a rite complicated by many later forms, yet retaining suggestions of an order of things which existed in the earliest days of the faith, has a whole history written in its features. "Mass, indeed," writes the author already cited, "would seem to have been said continuously from the time of the Apostles. Its details as one by one they become visible in later history, have already the character of what is ancient and venerable. 'We are very old, and ye are young!' they seem to protest, to those who fail to understand them."* And again: "In the old Pagan worship there had been little to call out the intelligence." But here "The eloquence of worship . . . . an eloquence, wherein there were many very various ingredients . . . .— presented, as he gradually came to see, a fact, or series of facts, for intellectual reception."

It must be noticed that the mystical interpretation of the mass did not form the reason for the ceremonies which it seeks to explain, but is a supergrowth, arising after these ceremonies were fixed. It is because the work of liturgists has hitherto been chiefly in this field that we have waited so long for an account of the origins of the liturgy, obscured till recently by allegorical interpretations.

Procession of Entrance.—In the Ordos of the VIII. and IX. centuries it is prescribed that the bishops and priests should be in their place in the apse; that the subdeacon then brings in the book of the Gospels, all rising. The Pope and deacons then left the sacristy in their liturgical vestments, preceded by the subdeacons one of whom carried a censer, and 7 acolytes with lighted candles. There may perhaps have been such a procession of entry in Rome from the V. century.† To-day a procession of men and boys, the choir and acolytes, in white cottas, precede the bishop or priest entering to say high mass—headed in basilicas by a pro-

* Pater, *Marius the Epicurean.*
† Duchesne, *Origines*

cessional cross and 2 wax lights: a censer being carried before the clergy.

At high mass, the celebrating priest is assisted by a deacon and subdeacon who, according to the different parts of the function, stand behind each other on the lowest and second steps of the altar or on either side of the celebrant. The deacon and subdeacon are always themselves priests, unless in seminary chapels or among religious communities where there may be young men still in deacon's or subdeacon's orders. At episcopal mass, there is an assistant priest in addition, who is vested in a cope and always stands by the missal at the altar. He represents the ancient archdeacon of Rome.

For low mass, the priest enters simply preceded by his minister, or server, who carries the missal; the server is usually a small boy.

The name *Pontifical Mass* more properly belongs not to high mass celebrated by a bishop but to the mass of a bishop in his own cathedral church or of a cardinal in his titular church. In this case there are 4 assistant prelates, deacon and subdeacon wear the *tonicella*, the canons wear chasubles, and all other assisting clerics vest the cope. This great ceremony may be seen in Rome in the basilica of San Marco when the cardinal titular celebrates on the feast-day of the titular saint, April 25.

If a cardinal celebrates mass he wears a long red robe, except in Lent and Advent when the robe is purple; and he always wears a red *zucchetto* (p. 98). A bishop wears a purple robe and purple *zucchetto;* any other prelate wears a purple cassock and the *zucchetto* is black. A simple priest's cassock is black. Cardinals and bishops wear a mitre, not only during mass but in the procession to and from the altar (p. 69).

The celebrant and his assistants begin mass standing facing the altar at the bottom of the steps.

[See *peculiarities of a bishop's mass*, pp. 66–72, and the *vesting of a bishop*, ibid.]

ORDINARY OF THE MASS.

LATIN TEXT.	*ENGLISH.*
In nomine Patris, et Filii, et Spiritus sancti. Amen.	In the name of the Father,* and of the Son, and of the Holy Ghost. Amen.
C. Introibo ad altare Dei.	C. I will go unto the altar of God.
R.† Ad Deum, qui lætificat juventutem meam.	R. To God who giveth joy to my youth.
Psalmus xlii.	*Psalm 42.*
C. Judica me, Deus, et discerne causam meam, de gente non sancta; ab homine iniquo et doloso erue me.	Judge me, O God, and discern my cause from the nation that is not holy: deliver me from the unjust and deceitful man.
R. Quia tu es Deus fortitudo mea; quare me repulisti, et quare tristis incedo, dum affligit me inimicus ?	R. For thou O God art my strength, why hast thou cast me off, and why do I go sorrowful, while the enemy afflicts me ?
C. Emitte lucem tuam, et veritatem tuam; ipsa me deduxerunt, et adduxerunt in montem sanctum tuum, et in tabernacula tua.	Send forth thy light and thy truth: they have led me, and brought me to thy holy mount, and to thy tabernacles.
R. Et introibo ad altare Dei; ad Deum, qui lætificat juventutem meam.	R. And I will go to the altar of God, to God who giveth joy to my youth.
C. Confitebor tibi in cithara, Deus, Deus meus; quare tristis es, anima mea, et quare conturbas me ?	I will praise thee on the harp, O God, my God; why art thou sorrowful O my soul, and why dost thou disquiet me ?
R. Spera in Deo, quoniam adhuc confitebor illi; salutare vultus mei, et Deus meus.	R. Hope in God, for I will still give praise to him: who is the health of my countenance, and my God.
C. Gloria Patri, et Filio, et Spiritui sancto.	Glory be to the Father, and to the Son, and to the Holy Ghost.
R. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.	R. As it was in the beginning, is now, and ever shall be, world without end. Amen.
	The antiphon of the psalm is repeated
C. Introibo ad altare Dei.	I will go to the altar of God.
R. Ad Deum, qui lætificat juventutem meam.	R. To God who giveth joy to my youth.

* The mass begins with the sign of the cross.
† *C.* here stands for *celebrant*, *R.* for *response*.

THE MASS begins with the words "In the name of the Father, and of the Son, and of the Holy Ghost. Amen." Then Psalm 42 [43] is said alternately by the celebrant and his assistants: "Judge me, O God, and discern my cause." The recital of this psalm was not obligatory until the Council of Trent decreed it to be so in the XVI. century.

It is said that Pope Damasus ordained that the *Gloria patri*, or minor doxology, should be repeated after every psalm, at the suggestion of Jerome. The form of the *Gloria patri* till the Council of Nicæa was as follows: "Gloria patri et filio et spiritui sancto, in sæcula sæculorum, amen." The words "Sicut erat in principio et nunc et semper," *as it was in the beginning, is now, and ever shall be*, were added by the Council. As the end of the *Introit* these words announced the beginning of the Stational Mass* at Rome.

The psalm is followed by the *Confiteor*, or general confession of sin. The form of this is remarkable, as an instance of the retention in the customs or ceremonial of the Catholic Church of some vestige of its most ancient usages. For this form is clearly a remnant of the public confession and absolution of primitive times. The celebrant first confesses his sins to the people, who in their turn pray to God to forgive him: "may God have mercy upon *thee*." Then the people confess publicly, and the celebrant makes the same prayer for them: "may God have mercy upon *you*"; and then, in the deprecatory form, asks for the absolution and remission of his and their sins, *tribuat nobis*, "may He grant to us."

A form of confession to be used before coming into the sanctuary is mentioned in many Greek liturgies. The liturgy of S. James has "I have sinned against heaven, and in thy sight," "God be merciful to me a sinner." Such *apologiæ* are directed to be said before the *Introit*, while the *Gloria patri* is sung, or before the offertory of the *missa fidelium*.

In Rome no form was prescribed,† but the pope asked pardon of his own sins after his prayer before the altar.‡ A confession of sin before the Liturgy is however mentioned

* P. 169.

† None appears in the *Ordos* of the VIII. and IX. centuries; though Cardinal Bona conjectures that some form must have been in use even before this period.

‡ *Ordo Romanus*.

Making the sign of the cross the celebrant says

C. Adjutorium nostrum in nomine Domini.

R. Qui fecit cœlum et terram.

Our help is in the name of the Lord.

R. Who hath made heaven and earth.

THE CONFITEOR.

The celebrant says it first, bowing down until after the prayer of the assistant at its close, then the assistant, or assistants, bow down and make the same confession.

C. Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus Sanctis, et vobis, fratres: quia peccavi nimis, cogitatione, verbo, et opere: mea culpa, mea culpa, mea maxima culpa.

Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos et vos fratres, orare pro me ad Dominum Deum nostrum.

I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the Saints, and to you my brethren: that I have sinned exceedingly, in thought, word, and deed, through my fault *here he strikes his breast three times* through my fault, through my exceeding great fault.

Therefore I beseech blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy apostles Peter and Paul, all the saints, and you brethren, to pray to the Lord our God for me.

R. Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducat te ad vitam æternam.

C. Amen.

R. May Almighty God have mercy upon thee, and forgiving thee thy sins, bring thee to eternal life.

C. Amen.

Then the assistants say the same words.

R. Confiteor Deo omnipotenti . . . et tibi, pater . . .

Ideo precor beatam Mariam . . . et te, pater . . .

I confess to Almighty God, to blessed Mary, ever-virgin . . . and to thee, Father . . .

Therefore I beseech blessed Mary . . . and thee, Father . . .

C. Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducat vos ad vitam æternam.

C. May Almighty God have mercy upon you, and forgiving you your sins, bring you to eternal life.

R. Amen.

R. Amen.

C. Indulgentiam, absolutionem, et remissionem pecca-

C. *All making the sign of the cross* May the almighty and merci-

in the earliest document which has reached us: in the Διδαχή speaking of Sunday it says, " Come together: break bread, give thanks, after you have confessed your sins, that your sacrifice may be clean."

In its present form the *Confiteor* was settled by the Third Council of Ravenna in 1314.* The shortest form of any† is that which was retained until the Reformation in the Use of Sarum: " I confess to almighty God, to Blessed Mary, to all Saints, and to you that I have sinned exceedingly in thought word and deed, through my fault: I beseech Blessed Mary, all God's Saints, and you to pray for me." The form used by the Dominicans at mass is very similar. The *Confiteor* would appear to be a fusion of this first century custom of a public confession before the Liturgy with that of the absolution and reconciliation of penitents: the congregation and celebrant continuing to observe a practice originally intended for certain members only of the Christian assembly, as is the case with other similar usages.

Having ascended the steps,‡ the celebrant *kisses the altar* to signify union with Christ, of whom the altar is a figure;§ but according to others, because of the martyrs' relics placed here: and says the prayer *Oramus te Domine*. This prayer is to be found in some IX. century Missals. It is not recited by certain of the ancient religious orders. At one time a cross painted on the missal was here kissed in place of the altar.

The *incensing of the altar* did not apparently take place in Rome till after the IX. century;‖ but the enclosure of the Bema or sacred place was incensed as early as the V. century in some places, for the bishop is said to return to the divine altar *after the censing*, and begin the chanting of the Psalm of Entrance, the Introit.

The *introit* was originally a psalm sung during the entrance

* Merati.

† Except the Carthusian.

‡ The prayer *Deus qui de indignis* used to precede the prayer *Aufer a nobis* now said while ascending the altar. It appears in this place in the first printed Missal A.D. 1483.

§ Here the celebrant used to be directed to sign himself, while adoring the cross, saying the words " Adoramus te domine et benedicimus te, quia per sanctam crucem tuam redemisti mundum."

‖ Duchesne. But the custom of incensing the altar and round about it, would have easily grown out of that of incensing the *path* in the procession to the altar. *Vide* also p. 102.

torum nostrorum tribuat nobis omnipotens, et misericors Dominus.

R. Amen.

ful God grant us pardon absolution and remission of our sins.

R. Amen.

The celebrant and assistants say the following versicles and responses.

C. Deus, tu conversus vivificabis nos.

R. Et plebs tua lætabitur in te.

C. Ostende nobis, Domine, misericordiam tuam.

R. Et salutare tuam da nobis.

C. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

C. Dominus vobiscum.

Thou wilt turn again, O God, and quicken us.

R. And thy people shall rejoice in thee.

Show us O Lord thy mercy.

R. And grant us thy salvation.

O Lord hear my prayer.

R. And let my cry come to thee.

The Lord be with you.

(*This is the usual salutation addressed by the celebrant of mass to the people.*)

R. Et cum spiritu tuo.

C. Oremus.

R. And with thy spirit.

C. Let us pray.

Going up the steps of the altar, he says inaudibly

Aufer a nobis, quæsumus, Domine, iniquitates nostras; ut ad Sancta Sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum. Amen.

Take away from us, we beseech thee O Lord, our iniquities; that we may be able to enter the holy of holies with pure minds. Through Christ our Lord. Amen.

Then he kisses the altar, and says.

Oramus te, Domine, per merita sanctorum tuorum quorum reliquiæ hic sunt, et omnium sanctorum, ut indulgere digneris omnia peccata mea. Amen.

We pray thee O Lord through the merits of thy saints, whose relics are here, and of all the saints, that thou wouldst vouchsafe to forgive me all my sins. Amen.

In solemn mass the celebrant here blesses the incense, and says

*[Ab illo bene ✠ dicaris, in cuius honore cremaberis. Amen. *Et fit incensatio altaris.*]

Mayest thou be blessed by Him in whose honour thou wilt be burned. Amen.

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* In low mass this is omitted.

of the bishop and deacons, and consisted of several verses; the bishop giving the signal for the *Gloria patri* to be sung, and the commencement of the liturgy. The celebrant now recites it at the epistle side of the altar; the words form a keynote to the mass of the day, consisting of a short sentence from Scripture, and a sentence from the psalms. It is also sung by the choir as soon as the celebrant begins mass.* Pope Celestine (430) is supposed to have introduced the Introit, and Gregory the Great to have arranged those which are taken from the psalms.† *Introit* is the Roman name for this verse, in other places it was known as *ingressa* or *officium*.

The *Kyrie eleison* is said at the epistle side (but by a bishop at the faldstool) and is sung by the choir: it is *usually* the first thing sung. The words *Kyrie eleison*, "Lord, have mercy," are the only Greek words left in the mass; they form the remnant of the long litany, common both to East and West, and alternated between the people and deacon, which in Rome preceded the mass and in Constantinople still precedes the entrance of the celebrant. Such a litany was still in use in the time of Gregory the Great, who notices that the *Kyrie* in Rome is said alternately and the same number of times, while in the East it is said by all together. S. Gregory ordained that it should be repeated 9 times. He notices also that *Christe eleison* is not said among the Greeks; and the same is true to-day.

The Kyrie is followed by the *Gloria in excelsis Deo*, or *major doxology*, recited by the celebrant and assistants at the altar, and sung by the choir. This Hymn, which begins with the words of the angels to the shepherds, is of unknown authorship. Many have attributed it to Hilary of Poitiers, A.D. 353; others maintain that it existed entire before the Council of Nicæa. It is of Greek origin, and a primitive form of it appears in the VIIth Book of the Apostolic Constitutions. The Council of Toledo in the VII. century ascribes it to anonymous "Fathers." In this century it formed part

* When the parts proper to the mass of the day are sung, the mass is called *liturgical*. In this case the *introit*, *gradual*, *offertory* and *communio* of the day are sung. When the sung mass is not liturgical, other suitable music takes the place of the liturgical portions.

† The introit for Whit-Tuesday is taken from the Fourth book of Esdras, ii. verse 37. As late as the Council of Trent many desired that this book should form part of the Canon of Scripture.

Going to the epistle corner, he makes the sign of the cross on himself, and says the

INTROITUS.

INTROIT

(*which varies with the day.*)

Then at the middle of the altar, the celebrant with his assistants says the Kyrie eleison, which is also sung by the choir.

C. Kyrie eleison.
R. Kyrie eleison.
C. Kyrie eleison.

Lord have mercy
(*alternately* 3 *times*).

R. Christe eleison.
C. Christe eleison.
R. Christe eleison.

Christ have mercy
(*alternately* 3 *times*).

C. Kyrie eleison.
R. Kyrie eleison.
C. Kyrie eleison.

Lord have mercy
(*alternately* 3 *times*).

Gloria in excelsis Deo
(*said standing at the middle of the altar*).

Gloria in excelsis Deo, et in terra pax hominibus bonæ voluntatis.

Laudamus te, Benedicimus te, **Adoramus te, Glorificamus te, **gratias agimus tibi propter magnam gloriam tuam. Domine Deus, Rex cœlestis, Deus Pater omnipotens.

Domine Fili unigenite **Jesu Christe, Domine Deus, Agnus Dei, Filius Patris. Qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, **suscipe deprecationem nostram.

Qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus Sanctus, tu solus Dominus, tu solus Altissimus, **Jesu Christe, cum Sancto spiritu, in Gloria Dei Patris. Amen.

Glory to God in the highest, and on earth peace to men of good will.

We praise thee, we bless thee, **we adore thee, we glorify thee. **We give thee thanks because of thy great glory, O Lord God, heavenly King, God the Father almighty. O Lord **Jesus Christ, the only-begotten Son: O Lord God, Lamb of God, Son of the Father, who takest away the sins of the world, have mercy on us; thou who takest away the sins of the world, **receive our prayer: thou who sittest at the right hand of the Father, have mercy on us. For thou only art holy; thou only art Lord; thou only, **O Jesus Christ, with the Holy Spirit, art most high in the glory of God the Father. Amen.

The celebrant kisses the altar, and turns to salute the people.

Dominus vobiscum.
R. Et cum spiritu tuo.

The Lord be with you.
R. And with thy spirit.

** At all these places the celebrant and his assistants bow the head, and while the same Hymn is being sung the sacred ministers uncover their heads at the same places.

of the divine office in Spain and northern Italy, as it had formed part of the IV. century office of lauds in Rome and Syria, a position it retains in the Greek office to-day. As part of the mass it is of Roman origin and only to be found in the West. At first only the angelic words were recited; in this way they appear in the Latin mass for Christmas night, their introduction being legendarily attributed to Pope Telesphorus (154), and also in the liturgy of James (at the oblation) and in the Nestorian, thrice repeated.* Symmachus (498-514) prescribed the recital of the entire Hymn, but this had reference to a Bishop's mass only, and the custom of restricting its use to bishops on great feast and saints' days, while priests might only recite it on Easter day, was approved by Gregory the Great. It remained in the missal as part of a Bishop's mass from that time till some time in the XI. century, when according to Cardinal Bona the privilege of saying it was extended to priests.

The *Gloria in excelsis* is said in mass to-day whenever the *Te Deum* is said in the Divine Office (p. 109); in Advent, Lent, and Holy Week it is not said, except on Holy Thursday, nor is it said in requiem masses. Martène says that in primitive times it used to be chanted, in Greek and then in Latin, on Christmas morning in Rome. The Trisagion which occurs in this place in the Gallic missal was also sung in Greek and Latin.

[Neither *Kyrie* nor *Gloria* appears in the VIII. and IX. century Ordos, as the stational mass in Rome began with the episcopal salutation *pax vobis*† and the collect-prayer; *Kyrie* and *Gloria* being omitted.‡]

After this Hymn comes the prayer called *Collect*,§ because it was said as the prayer of the *Collecta* or gathering together of the people on the day of the Station.‖ It was the prayer said before the procession started. In the old Ordos the same name is given to the first prayer said by the bishop at mass over the assembled people.

* In the liturgy of the Apostolic Constitutions (Bk. viii) they are joined to the Hosanna at the ostension.

† See Papal Mass, p. 71, and Bishop's Mass, pp. 68 and 240.

‡ See Mass on Holy Saturday, p. 239.

§ This prayer is called collect in the Mozarabic Missal, as well as in the oldest sacramentaries; and is mentioned in the "Canons of Hippolytus" c. xxxvii.

‖ See pp. 169, 170.

THE COLLECT.

C. Oremus.

C. Let us pray.

The first collect-prayer of the mass follows, which varies with the day.

If there are three or more prayers here, per Dominum nostrum Jesum Christum *etc., " through our Lord Jesus Christ," is said after the* first *and* last *prayer, only.*

ORATIO.

EPISTOLA.

Lectio Epistolæ beati N. ad N.

EPISTLE

is said by the celebrant or chanted by the subdeacon at the same (Epistle) side of the altar as the collect. Like it, it varies with the day.

GRADUALE,

cum alleluia et psalmus, vel tractus.

THE GRADUAL

is sung, and varies with the day. Here, if it is to be said, follows the Tract, recited like the Gradual at the Epistle corner.

* *The deacon kneeling at the altar (or, in low mass, the celebrant alone bowing at the middle of the altar) says :*

Ante evangelium in medio altaris :

C. (*vel diaconus*). Munda cor meum, ac labia mea, omnipotens Deus, qui labia Isaiæ Prophetæ calculo mundasti ignito, ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.

Cleanse my heart and my lips, almighty God, who didst cleanse the lips of the prophet Isaiah with a burning coal: and vouchsafe through thy gracious mercy so to cleanse me, that I may fittingly announce thy holy Gospel. Through Christ our Lord. Amen.

[*If a Sequence or Prose be said, it is recited at the Gospel corner before the above prayer.*]

The celebrant now blesses the incense, if it be solemn mass; and the deacon, after his prayer, asks the celebrant's blessing, saying:

C. (*vel diaconus*). Jube, Domne (vel Domine)† benedicere.

Pray, sir, a blessing.

C. Dominus sit in corde tuo (vel meo) et in labiis tuis, ut

C. May the Lord be in thy heart and on thy lips, that thou mayest

* The book of the Gospels is here placed on the altar by the deacon; or moved from the Epistle to the Gospel side in the case of low mass.

† " Cœlestem, Dominum; terrestrem, dicito Domnum."

This is the first of the collective prayers recited at 3 different places in the Latin mass. More than one prayer may be said at each place, but the number said is usually unequal (one, three, five, or even seven) and must vary uniformly at all three places.*

In a low mass the *Epistle* is read by the celebrant, but in a high mass it is read by the subdeacon, standing in his place on the lower step of the altar, at the epistle side: he reads facing the altar, since the old epistle ambo faced this way also. While he reads it aloud, the celebrant recites it to himself *sotto voce*. In the Mozarabic and Ambrosian missals two " Epistles " are prescribed, one from the old and one from the New Testament. Jerome was chosen by Pope Damasus to arrange the Epistles for the Roman mass.†

The *Gradual* follows. This is the most ancient piece of church psalmody, though not the oldest of the liturgical chants. It is the ancient *psalmus responsorius* which originally consisted of a people's refrain to a soloist's psalmody. Its intention was " to stir up the hearts of the people to the salutary truths " of the Scripture which had just been read. By the Hebrews Psalms 119-133 [120-134] were called " Songs of Ascents," perhaps because they were pilgrimage songs, used when " going up " to Jerusalem. The vulgate *Canticum graduum* (" Song of steps " or " of degrees ")

* Cf. p. 37*n*.

† In the late middle ages the epistle was rendered to the people in a sort of doggerel verse, called *tropes*. One or more clerks in copes accompanied the subdeacon, and paraphrased the epistle verse by verse. (" *Epistola cum farsia dicetur a duobus in cappis sericeis et postmodum a subdiacono* " is the order issued by Eudes Bishop of Paris, A.D. 1197-1208.) For example, the troping of the Christmas epistle commences thus:

Boene genz por qui suavement
Diex de char vestir se deigna.

While on the feast of the Baptist the congregation are invited with the words

Qui de dieu vieut oïr parler
taise se peut de lescoter.

Then the *Lectio* of the Prophet Isaiah follows:

Entendez tuit grant et petit
Ce que seint Ysaies dit.

Some of these tropes consisted of 100 lines.

The *Kyrie*, *Gloria*, *Agnus Dei*, *Sanctus*, and even the *Benedicamus Domino* are found troped in the XIII. century.

digne et competenter annunties Evangelium suum: in nomine Patris, et Filii, et ✠ Spiritus Sancti. Amen.

worthily and fitly announce His gospel. In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

The deacon carries the Gospel down the steps of the altar, and goes with acolytes bearing lighted candles, and with the subdeacon, to the left (Gospel) side of the altar, in plano, *and the subdeacon taking the open book of the Gospels, which he supports on his forehead, the deacon standing before the Gospels says :*

Diaconus (*vel celebrans*) :

Dominus vobiscum.

R. Et cum spiritu tuo.

The Lord be with you.

R. And with thy spirit.

Diaconus: Sequentia sancti Evangelii secundum N.

Deacon. The continuation (or, the beginning) of the holy Gospel according to N.

While saying this he makes the sign of the cross with his thumb on the Gospel before him, and on his own forehead, mouth, and breast, everyone present making the same triple cross. Then he incenses the book of the Gospels 3 *times, while the assistants reply,*

R. Gloria tibi Domine.

R. Glory be to thee, O Lord.

The deacon then chants the Gospel.

[*The celebrant first reads the Gospel silently at the altar, then stands facing the deacon who is chanting.*]

Post evangelium

At the end of the Gospel the assistants reply,

R. Laus tibi Christe.

Praise be to thee, O Christ.

The subdeacon now carries the book to the celebrant, who kisses the Gospel, saying,

C. Per evangelica dicta deleantur nostra delicta.

By the evangelical words may our sins be blotted out.

The deacon, still standing in his place, receives the censer, and incenses the celebrant.

[*In a low mass the incensing, procession, and lights, are omitted, and the celebrant says all the above words, and reads the Gospel in an ordinary tone of voice, standing at the Gospel side of the altar.*]

probably refers to the belief of the later Jews that these psalms were sung on the 15 Steps of Ascent, or of the Levites, in the Temple. The *gradual* of the mass is certainly so called because it used always to be chanted on the steps (*gradus*) of the *ambo*. It now consists of a few verses of some Scripture, and is sung by the choir in the interval between the reading of the epistle and the gospel, while the procession for the latter is being formed. It is also recited by the celebrant at the epistle corner of the altar.

Alleluia is always sung at the end of the gradual, except in penitential seasons. The *alleluia*, a Hebrew ejaculation of praise, is of very great antiquity as a chant in divine service. Gregory the Great says it was restricted to paschal-tide up to his time; and that by extending it to all the Sundays of the year (excluding Lent) he was restoring a Roman custom of the IV. century which had originated with Blessed Jerome, who had borrowed it from Jerusalem. It is joined to a verse of the psalms. In the Roman and Ambrosian it occurs before the Gospel only. Elsewhere, though it is also sung before the Gospel, it appears as a festal acclamation after it, or accompanies the fraction. In the Ethiopic, however, it appears only at the prothesis. In byzantinised rites it is attached to the Cheroubicon. It has never been translated.

The *Tract* or *psalmus tractus* is added to the gradual in penitential seasons in place of the Alleluia. It consists of 3 or 4 verses of the psalms, and is recited without assistance from the choir. The word *tract* is derived from *trahere* to draw out. This is a more sombre and a simpler chant than the gradual, being always sung in the 2nd and 8th Gregorian modes only. It is also longer.*

The occurrence of *two* chants between the epistle and gospel is remarkable: we have the gradual and the alleluia with its psalm, or the gradual and *psalmus tractus*. The explanation is that the gradual used to be executed between the reading of the lesson from prophecy, now suppressed, and the epistle; while the alleluia was executed between this latter and the gospel.

The missal, containing the gospels, being moved to the other side of the altar, room is made for the *oblata* which are to be brought up at the epistle side. Anciently a *prose* or *sequence* used to follow, varying with every Sunday and

* Page 243*n*.

If there is a sermon it is preached here.

Then follows the

CREDO.

Credo in unum Deum, Patrem omnipotentem, factorem cœli et terræ, visibilium omnium et invisibilium.

Et in unum Dominum** Jesum Christum, Filium Dei unigenitum: Et ex Patre natum ante omnia sæcula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum, non factum, consubstantialem Patri, per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem, descendit de cœlis. *Hic genuflectitur.* Et incarnatus est de Spiritu sancto ex Maria Virgine; et homo factus est. Crucifixus etiam pro nobis, sub Pontio Pilato; passus et sepultus est. Et resurrexit tertia die secundum Scripturas. Et ascendit in cœlum: sedet ad dexteram Patris. Et iterum venturus est cum gloria, judicare vivos et mortuos; cujus regni non erit finis.

Et in Spiritum Sanctum, Dominum et vivificantem, qui ex Patre, Filioque procedit. Qui cum Patre et Filio **simul adoratur et conglorificatur: qui locutus est per Prophetas.

Et unam sanctam, Catholicam, et Apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et expecto resurrectionem mortuorum. Et vitam venturi sæculi. Amen.

CREED.

I believe in one God, the Father almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord** Jesus Christ the only-begotten Son of God, born of the Father before all ages. God of God; Light of Light; true God of true God; begotten not made; consubstantial with the Father, by whom all things were made. Who for us men, and for our salvation, came down from heaven, and *was incarnate by the Holy Ghost of the Virgin Mary. And was made man. He was crucified also for us, suffered under Pontius Pilate, and was buried. The third day he rose again according to the scriptures; and ascended into heaven, and sitteth at the right hand of the Father: and he shall come again with glory to judge both the quick and the dead; of whose kingdom there shall be no end.

And I believe in the Holy Ghost, the Lord and Giver of Life, who proceedeth from the Father and the Son: who together with the Father and the Son **is adored and glorified; who spake by the prophets. And one holy catholic and apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world to come. Amen.

[*At a High mass, the deacon, rising during the singing of the creed, carries the corporal in the burse to*

** See the footnote to the *Gloria in Excelsis.*

* At the words: "and was incarnate by the Holy Spirit of the Virgin Mary, and was made man," all kneel.

feast day of the year. Only 5 are retained to-day. The name *Prose* is given to them because their rhythm obeyed no metrical law, and they were composed with a view to accent rather than to quantity; this character of irregular verse presents all the archaism of the poetry of the early Christian church. They are called *Sequences*, because they followed the Alleluia, and in fact represent the breathing, or long-drawn-out note, without words, with which the Alleluia anciently ended, and which was called the *pneuma*. Another name they have received is *Jubilations*, either on account of the ancient note of exultation, or *pneuma*, or because they became restricted to the great Christian festivals only. The Prose is said to have been introduced by an abbot of S. Gall, at Constance, towards the close of the IX. century.

The 5 Proses remaining in use to-day are (*a*) the Easter prose: *Victimæ paschali*, the authorship of which is attributed to a monk of the Monastery of S. Gall in the IX. century, or to Alcuin, while Durandus ascribes it to Robert King of the Franks (996-1031). (*b*) The Pentecost prose: *Veni Sancte Spiritus*, composed by Hermannus Contractus, Blessed Hermann the Cripple, a monk of Reichenau who died aged 41 in 1054. Others however name S. Bonaventure, Innocent III., and Robert King of the Franks, as possible authors. (*c*) The Corpus Christi prose, composed for the feast by Thomas Aquinas, which begins: *Lauda Sion.* (*d*) The prose for the feast of the Seven Dolours: *Stabat Mater*, attributed by Pagi to Innocent III., by others to Bonaventure, while the most probable author is Jacopone of Todi, an Umbrian who died in 1316. (*e*) The prose for solemn Requiem masses: *Dies Iræ*, the authorship of which is claimed for Latino Orsini Frangipani, a Dominican Cardinal A.D. 1278, or for Thomas of Celano a Franciscan. The *Dies Iræ*, so essentially a medieval hymn, received additions prompted by the awful fancies of those ages, and was eventually reduced to its present length. It is really anonymous and probably belongs to the XI. century. Nothing can be stranger than the contrast between this chant which has been called " a seed of desolation " cast into that troublous age, and the wonderful peace and serenity of the Veni Sancte Spiritus, another XI. century prose.

The Gospel, in High Mass, as always anciently, is sung by the deacon, who takes the book from the Master of the Cere-

the altar, and spreads the corporal. The subdeacon standing until he returns.]

At the words "the life of the world to come," the sign of the cross is made. If the creed is sung, the celebrant leaves the altar after reciting it through, and at the words "Et incarnatus est," the people kneel. At the conclusion he returns to the altar, kisses it, and salutes the people.

C. Dominus vobiscum.
R. Et cum spiritu tuo.
C. Oremus.

C. The Lord be with you.
R. And with thy spirit.
C. Let us pray.

The celebrant turns to the altar and says,

OFFERTORIUM.

THE OFFERTORY,

which is also sung by the Choir.

[*At High mass the subdeacon brings the oblations to the altar, wearing the humeral veil.*]

C. Suscipe, sancte Pater, omnipotens æterne Deus, hanc immaculatam hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo et vero, pro innumerabilibus peccatis et offensionibus, et negligentiis meis, et pro omnibus circumstantibus, sed ed pro omnibus fidelibus Christianis vivis atque defunctis, ut mihi et illis proficiat ad salutem in vitam æternam. Amen.

C. (*makes the oblation of the bread, saying*) Receive, holy Father, almighty eternal God, this immaculate Host, which I, thy unworthy servant, offer unto thee, my God, living and true, for my innumerable sins offences and negligences, and for all here present; as also for all faithful Christians, living and dead, that it may be profitable for my and their salvation to eternal life. Amen.

During this prayer he holds up the paten with the Host on it. The paten is then given to the subdeacon.

The celebrant then mixes water with wine in the chalice, blessing the water first, and says this prayer:

Deus, ✠ qui humanæ substantiæ dignitatem mirabiliter condidisti, et mirabilius reformasti: da nobis per hujus aquæ et vini mysterium, ejus divinitatis esse consortes qui humanitatis nostræ fieri dignatus est particeps, Jesus Christus Filius tuus

O God, who in creating human nature, didst wonderfully dignify it; and hast more wonderfully renewed it; grant that by the mystery of this Water and Wine, we may be made partakers of his divinity, who vouchsafed to become partaker of our humanity, Jesus

monies,* as soon as the celebrant has passed from the centre of the altar, and placing it on the altar, himself says the prayer "Munda."† While reading the gospel he faces north. Before the reading of the gospel in penitential seasons the deacon assumes the 'large stole' in place of the chasuble;‡ this ancient custom intended to leave his movements more free to assist the celebrant has been retained in the principal liturgical seasons of the Church. He does not resume the chasuble until the completion of the Communion. The celebrant now kisses the gospel after the reading; anciently everyone kissed it saying "I confess it."

The reading of the gospel is mentioned by Justin Martyr, A.D. 140. It used at one time to be read facing south. By A.D. 882 it is spoken of as being read towards the north, as were the ancient prophecies and epistles, the gospel ambo facing south.§

The solemn entry of the deacon with the Gospel is one of the oldest rites of the liturgy. The Ordo Romanus prescribes this procession for the stational mass in Rome, and the Liturgies of Basil and Chrysostom show the ancient usage in this respect.

The custom of carrying lights before the gospel is very ancient. Fulgentius (V. century) mentions it, and so does Jerome, who speaks of its observance in all the Eastern Churches, and says that the sun being then high this is not done to drive away darkness, but as a sign of joy—*sed ad signum lætitiæ demonstrandum*—so that under the figure of the material light, that Light may be indicated of which we read in the Psalms "Thy word is a lantern to my feet, and a light to my paths."‖ Incense was used in Jerusalem before the reading of the Resurrection gospel at the Sunday vigil, in the IV. century.¶

* A cleric, versed in the ceremonies, who orders the different portions of the solemnity, dressed in cassock and cotta.

† The beautiful reply and prayer of the deacon, after the celebrant has blessed him, and before he reads the gospel: *Conforta me rex sanctorum . . . ut tibi placeam in regione vivorum,* is no longer made.

‡ See *Ecclesiastical Rome.*

§ When there were 3 ambones in a Basilica, the epistle ambo, on the right, faced the altar, and the prophecy ambo, also on the right, faced the church. The gospel ambo was always higher. In Rome the lesson from the Prophets must have been discontinued in the course of the V. century (Duchesne).

‖ Hieron, *Epistola adv. Vigilant.* ¶ *Peregrinatio.*

Dominus noster: qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum. Amen.

Christ, thy Son, our Lord; who liveth and reigneth with thee in the unity of the Holy Spirit, for ever and ever. Amen.

In High Mass the deacon ministers the wine and the subdeacon ministers the water.

Oblation of the Chalice:

Offerimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam, ut in conspectu divinæ Majestatis tuæ, pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.

(*holding up the chalice*) We offer unto thee, O Lord, the chalice of salvation, beseeching thy clemency, that in the sight of thy divine majesty, it may ascend with the odour of sweetness, for our salvation and for that of the whole world.

In spiritu humilitatis et in animo contrito suscipiamur a te, Domine, et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

Bowing down he says In the spirit of humility, and with a contrite heart, let us be received by thee, O Lord; and grant that the sacrifice we offer in thy sight this day may be pleasing to thee, O Lord God.

He stretches out his hands, and then says

Veni, sanctificator, omnipotens, æterne Deus: et bene ✠ dic hoc sacrificium tuo sancto nomini præparatum.

Come, O Sanctifier, almighty, eternal God, and bless this sacrifice, prepared to thy holy name. *At the word* bless *he signs the host and chalice with the cross.*

In Missa Solemni, benedicit incensum, dicens:

Here, at High Mass, the incense is blest:

Per intercessionem beati Michaelis Archangeli, stantis a dextris altaris incensi, et omnium electorum suorum, incensum istud dignetur Dominus bene ✠ dicere et in odorem suavitatis accipere. Per Christum Dominum nostrum. Amen.

May the Lord, by the intercession of blessed Michael the Archangel, standing at the right hand of the Altar of Incense,* and of all his elect, vouchsafe to bless this incense, and receive it as an odour of sweetness. Through Christ our Lord. Amen.

Incensans oblata

Incensing the gifts

Incensum istud a te benedictum ascendat ad te, Domine, et descendat super nos misericordia tua.

May this incense which thou hast blest, O Lord, ascend to thee, and may thy mercy descend upon us.

* The allusion is to the Apocalypse chapter viii. 3, 4.

The words *Laus tibi Christe* responded at the conclusion of the gospel, date from the XIII. century, when they replaced the words *Deo gratias;* in its turn this was preceded by the most ancient response of all: *Amen.* At a low mass, the celebrant reads the gospel at the left side of the altar, *half-facing the people*, a vestige of the custom of reading the gospel from the ambo.

The beautiful petition before the gospel: *Munda cor meum*, alludes to the sixth chapter of Isaiah, verses 5, 6, and 7, where one of the seraphim touches the lips of the prophet with a live coal from the altar, and makes him a man of clean lips.

The Credo. The present creed was not introduced into the Roman mass till the first half of the XI. century. It was then adopted by Benedict VIII. [1012-1024] at the personal instance of the Emperor Henry II., as the Abbot of Reichenau who was present records.

The creed taught to catechumens in the II., III., and IV. centuries, was that " of the apostles," which contained all its present clauses except the following words: *Creator* of *heaven* and *earth. Conceived. Suffered. Dead. Descended* into *hell. Catholic. Communion* of *saints. Eternal life.** This confession of faith has existed in the Roman Church since at least A.D. 140, and was accepted as apostolic by Irenæus and the Churches of Asia Minor. It was the basis of all subsequent creeds.† It was not written, but transmitted orally, and Ambrose and Cyril both speak of the Symbol as to be engraved in the memory, not written down.

According to a legendary tradition, each of the apostles contributed a sentence to the " apostles' creed," beginning with Peter who supplied the clause " I believe in God the Father almighty, maker of heaven and earth," and ending with the sentence supplied by Matthias: " The resurrection of the body and the life everlasting."

The " Nicene " creed is that recited to-day in the mass. The word " filioque " regarding the procession of the Holy

* The omission of the 2 last words demonstrates how entirely the first Christians followed the Jews in employing the word resurrection to mean the after-life—as Christ Himself does in Luke xx. 37, 38. " The resurrection of flesh " announces man's faith in a life to come; and in Hebrew *flesh* denoted mankind, as in the words " all flesh is as grass," " all flesh shall see the salvation of God." The tautologous words " and the life everlasting " could only have been added when this sense had been completely, and finally, missed.

† Harnack, *Grundriss der Dogmengeschichte.*

Incensans altare

Dirigatur, Domine, oratio mea, sicut incensum in conspectu tuo: elevatio manuum mearum sacrificium vespertinum. Pone, Domine, custodiam ori meo, et ostium circumstantiæ labiis meis, ut non declinet cor meum in verba malitiæ, ad excusandas excusationes in peccatis.

Incensing the altar (*Psalm* 140)

May my prayer be directed, O Lord, as incense in thy sight; the lifting up of my hands as an evening sacrifice. Set a watch, O Lord, before my mouth, and a door round about my lips, that my heart may not incline to evil words, to make excuses in sins.

Reddens thuribulum

Accendat in nobis Dominus ignem sui amoris et flammam æternæ charitatis. Amen.

Returning the thurible

May the Lord kindle in us the fire of his love, and the flame of everlasting charity. Amen.

[*Then the deacon incenses the celebrant, and the subdeacon: all the assistants in the presbytery are incensed, and the people assisting at mass.*]

The celebrant moving to the epistle side, washes his hands, reciting Ps. xxv. verse 6-12.

Lavans manus

Lavabo inter innocentes manus meas: et circumdabo altare tuum Domine.

Ut audiam vocem laudis: et enarrem universa mirabilia tua.

I will wash my hands among the innocent: and will encompass thy altar, O Lord.

That I may hear the voice of praise, and tell of all thy marvellous works.

Domine, dilexi decorem domus tuæ: et locum habitationis gloriæ tuæ.

Ne perdas cum impiis, Deus, animam meam: et cum viris sanguinem vitam meam.

In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.

I have loved, O Lord, the beauty of thy house, and the place where thy glory dwelleth.

Take not away my soul, O God, with the wicked, nor my life with bloody men.

In whose hands are iniquities: their right hand is filled with gifts.

Ego autem in innocentia mea ingressus sum: redime me, et miserere mei.

Pes meus stetit in directo, in ecclesiis benedicam te, Domine.

As for me, I have walked in my innocence: redeem me, and have mercy on me.

My foot hath stood in the right path: in the churches I will bless thee, O Lord.

Gloria Patri, et Filio, et Spiritui sancto.

Sicut erat in principio, et nunc et semper, et in sæcula sæculorum. Amen.

Glory be to the Father and to the Son and to the Holy Ghost. As it was in the beginning, is now and ever shall be, world without end. Amen.

Suscipe, sancta Trinitas, hanc oblationem, quam tibi offerimus

Receive, O holy Trinity, this oblation, which we make to thee,

Spirit was introduced into it without the knowledge of Rome, appearing first in Spain, from whence it spread to France, and then to Germany. According to some writers this was about A.D. 400, according to others it was not until A.D. 589. Charlemagne with the Council of Aix sent to Leo III. regarding its introduction into France, that pope having caused two silver plates to be cast on which he had the creed engraved in Greek and in Latin, without the *filioque*, affixing them to the basilica of S. Paolo fuori le Mura.

It is not certain when the *filioque* became authorised in the Latin Church: some attribute its introduction to Nicholas I. (858-867), others say it was not authoritative till the time of Benedict VIII. (1012-1024), others again say it was introduced by Leo IX. (1048-1054) whom the Council of Constantinople excommunicated. The Greeks in communion with the Roman See are not required to say it. The creed in the East was probably introduced at Antioch in 471, and at Constantinople in 511.

In High mass the deacon now unfolds the corporal, the simple public rite of laying the altar cloth which has never been disused in Rome.*

After the creed the celebrant turns to the people with the salutation *Dominus vobiscum*. It was with this salutation that, the catechumens being dismissed,† the *Missa fidelium* commenced; it was followed by the Bishop's invitation: *Let us pray*. To-day the same invitation *Oremus* is made, but no prayer follows. In the ancient *Missa*, however, the *Prayer of the Faithful* occurred here, and it still retains its place in all other liturgies. In the liturgy of S. Chrysostom the deacon suggests the subject for prayer, and the choir cry "Kyrie eleison." "Again and again in peace let us pray of the Lord," he says; and twice he cries out the mystic word "Wisdom," Σοφία; and the priest says the First and Second Prayer of the Faithful. In Rome such a series of prayers as used to occur here before the oblation—petitions for the needs of the Church, of Christian people, and of the world—may be heard in the morning function of Good Friday.‡

The only record left of the great ceremony which followed these prayers, is the sentence from the Scriptures, usually

* See p. 99.

† This was at the conclusion of the gospel, but in *Rome* after the epistle, and before the gospel.

‡ Duchesne, and see p. 228.

ob memoriam passionis, resurrectionis, et ascensionis Jesu Christi Domini nostri: et in honorem beatæ Mariæ semper Virginis, et beati Joannis Baptistæ, et sanctorum Apostolorum Petri et Pauli, et istorum et omnium Sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem: et illi pro nobis intercedere dignentur in cœlis, quorum memoriam agimus in terris. Per eumdem Christum Dominum nostrum. Amen.

in memory of the Passion, Resurrection, and Ascension of our Lord Jesus Christ, and in honour of the blessed Mary ever Virgin, of blessed John Baptist, the holy apostles Peter and Paul, of these and of all the saints: that it may be to their honour, and our salvation: and may they vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Through the same Christ our Lord. Amen.

C. Orate, fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

Turning round to the people :

Pray, brethren,* that my sacrifice and yours may be acceptable to God the Father Almighty.

R. Suscipiat Dominus sacrificium de manibus tuis ad laudem et gloriam nominis sui, ad utilitatem quoque nostrum, totiusque Ecclesiæ suæ sanctæ.

R. May the Lord receive the sacrifice from thy hands, to the praise and glory of His name, to our use, and that of all His holy Church.

C. Amen.

C. Amen (*secretly*).

SECRETA.

Secret prayers, said in a low voice : at the end, aloud :

Per omnia sæcula sæculorum.
R. Amen.
C. Dominus vobiscum.
R. Et cum spiritu tuo.
C. Sursum corda.
R. Habemus ad Dominum.

World without end.
R. Amen.
C. The Lord be with you.
R. And with thy spirit.
C. Lift up your hearts.†
R. We have lifted them towards God.

C. Gratias agamus Domino Deo nostro.
R. Dignum et justum est.

C. Let us give thanks to the Lord our God.
R. It is meet and just.

THE PREFACE, *chanted in high, and recited aloud in low, mass.*

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere: Domine sancte, Pater omnipotens, æterne Deus: per Christum Dominum nostrum. Per quem Majestatem tuam laudant Angeli, adorant Dominationes,

It is truly meet and just, right and salutary, that we should always and everywhere give thanks to Thee, holy Lord, almighty Father, eternal God: through Christ our Lord. Through whom the angels praise Thy Majesty, the Dominations adore, the Powers do

* These 2 words are said aloud.
† Literally: (your) hearts lifted upwards !

from the psalms, called the *offertorium*, or offertory.* The omissions of the Prayer of the Faithful, and of the Oblation of the people, mark the chief points in which the actual High Mass of to-day differs from the great consciously corporate act of the Solemn Mass of the first ages.

The *Offertory* antiphon was first introduced at Carthage, in the life-time of Augustine. It then consisted of a psalm and was called *hymnus:* its introduction was much criticised, and Augustine wrote a defence of it, which is lost. The ancient Oblations had been made in silence up to this time.

Oblation of the Early Church.—The solemn oblation of grain, flour, grapes, and oil by the people during the Liturgy, formed one of the four chief parts of this great function.† From apostolic times, as we learn from Paul's Epistles, the faithful made offerings on the first day of the week. These offerings are mentioned by Justin Martyr in the first half of the II. century, who calls them *sacrificia*. Before the V. century oblation-loaves called hosts, *hostiæ*,‡ of ready-baked bread were offered; a Council of Arles in 554 required that all the loaves should be of one pattern; and in England a late VIII. century canon required that whole loaves, and not pieces, should be offered. In the under church of S. Clemente is a fresco of the early IX. century, representing the oblation, in which all present, women and men, present the *corona*-shaped bread in baskets at the altar.§

The custom as to offering differed in different times and places;‖ sometimes the people placed their own offerings on the altar, going up in order; in Rome up to the IX. century the pope with his deacons came to the *cancelli* to receive

* It was anciently known as the *antiphon*, and in Gregory's Antiphonary a versicle and response are attached to it, as is the case with the offertory of requiem masses in use to-day.

† The four parts, mentioned even as early as Justin in his first Apology for the Christians at Rome to the Romans, are the *Readings*, the *Prayers*, the *Oblation* (with the consecration), and the *Participation* or Communion.

‡ So called by Innocent I. A.D. 416.

§ See *Ordo* of S. Amand, p. 70, 70*n*, and *Christian Monuments*, the catacombs.

‖ In the XV. century the priest turned after the prayer "*Dirigatur*" (*ante*, p. 28) to take the oblations of any wishing to offer, saying to them, "May you receive a hundredfold, and life everlasting." Then he washed his hands. The *offering* of the people in mass is often mentioned by Chaucer a century earlier in England.

tremunt Potestates. Cœli, cœlorumque Virtutes, ac beata Seraphim, socia exultatione concelebrant. Cum quibus et nostras voces ut admitti jubeas deprecamur, supplici confessione dicentes:

Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth. Pleni sunt cœli et terra gloria tua. Hosanna in excelsis.

Benedictus qui venit in nomine Domini, Hosanna in excelsis.

Te igitur, clementissime Pater, per Jesum Christum Filium tuum, Dominum nostrum, supplices rogamus ac petimus. Uti accepta habeas et benedicas hæc ✠ dona, hæc ✠ munera, hæc ✠ sancta sacrificia illibata. In primis quæ tibi offerimus pro Ecclesia tua sancta Catholica, quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum: una cum famulo tuo Papa nostro N. (et Antistite nostro N.)† et omnibus orthodoxis, atque catholicæ et apostolicæ fidei cultoribus.

Memento, Domine, famulorum famularumque tuarum N. et N.

Et omnium circumstantium quorum tibi fides cognita est, et nota devotio, puo quibus tibi offerimus, vel qui tibi offerunt hoc sacrificium laudis, pro se, suisque omnibus: pro redemptione animarum suarum, pro spe salutis, et incolumitatis suæ;

hold in awe, the Heavens and the Virtues of heaven, and the blessed Seraphim do celebrate with united joy.

In union with whom we beseech Thee that Thou wouldst command our voices also to be admitted, saying with suppliant confession:

*Holy, Holy, Holy, Lord God of Hosts, heaven and earth are full of Thy glory. Hosanna in the highest. Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

THE CANON.

Therefore we humbly beseech and pray Thee, most merciful Father, through Jesus Christ our Lord, that Thou wouldest accept and bless [*Here he kisses the altar, and makes the sign of the cross 3 times over the gifts*] these gifts, these presents, these holy and unspotted sacrifices: which we offer Thee in the first place for Thy Holy Catholic Church: vouchsafe to give it peace, to protect, unite and govern it throughout the world, together with Thy servant N. our Pope, our Bishop N., and all the orthodox and worshippers of the Catholic and Apostolic Faith.

Commemoration of the living.

Be mindful, O Lord, of Thy servants, men and women, NN. and of all here present whose faith is known and their devotion manifest to Thee; for whom we offer, or who offer to Thee‡ this sacrifice of praise, for themselves and all that belong to them, for the redemption of their souls, for the hope of their salvation and safety,

* This is the hymn of the Seraphim, and it is sung in all but low masses.

† These words are not said in Rome.

‡ *I.e.* For whom we offer, being absent, or who offer to thee, being present.

the offerings of the people personally. The ceremonial of the Roman liturgy was simpler than that of the East, and the simple characteristics of this common oblation, in which the bishop collected the loaves in cloths, while the deacons held cruets for the wine, continued longer in the West than in the East.

Great importance was attached to the solemn oblation. Its symbolical character is emphasized by Ignatius and Cyprian, and by Strabo as late as the IX. century, and is borne out by so early a document as the Διδαχή, which speaks of many grains "scattered upon the mountains" being brought together to confect the eucharistic bread; while the Fathers' statements that the individual offerings of the whole body of the faithful made into the "one bread," signified the unity of the Church in Christ, represent the same august idea.*

The people by their personal offering, made an oblation of themselves; "the Church," says S. Augustine, "being the body of Christ, learns to offer itself through him," and the people gave the material for that great Action which represents mystically their self-surrender—"a living sacrifice, holy, acceptable to God . . . *transformed* in the newness of your mind."†

The Pope himself was the last to make an offering, and his loaf was received by the archdeacon. This first oblation being over, the *deacon's oblation* followed, which made of the individual gifts a corporate gift: he selected some of the offered material, and prepared it for consecration as the body of Christ. The third oblation was the heavenly offering made by Christ himself: it was known as the presbyters' oblation, since they besought the presence of the Holy Spirit to consecrate the gifts, and it is by their ministry at the altar that the heavenly offering is always made. S. Jerome says "it is the office of the presbyters to obtain by their prayers the coming of the Lord in the Eucharist."

The Prayer *Suscipe, sancte Pater*, is said to have been borrowed in the XI. century from the Spanish missal.‡ The

* Cf. S. Paul "Seeing that we, who are many, are one bread" 1 Cor. x. 17. Cf. also for the great antiquity of the people's oblation Exodus xxxv. 20, 21, 22, 29, and xxxvi. 6. (For Διδαχή see Appendix C.)

† Rom. xii. 1, 2.

‡ Le Brun, *Explication de la Messe*. No prayers used to occur here.

tibique reddunt vota sua æterno Deo, vivo et vero.

and who render to Thee their vows, the eternal living and true God.

At the letters NN. the celebrant prays silently for all he desires to remember.

Commemoration of the saints.

Communicantes, et memoriam venerantes, in primis gloriosæ semper Virginis Mariæ Genitricis Dei, et Domini nostri Jesu Christi, sed et beatorum Apostolorum, ac Martyrum tuorum Petri et Pauli, Andreæ, Jacobi, Joannis, Thomæ, Jacobi, Phillippi, Bartholomæi, Matthæi, Simonis et Thaddæi: Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmæ et Damiani et omnium Sanctorum tuorum; quorum meritis precibusque concedas, ut in omnibus protectionis tuæ muniamur auxilio. Per eumdem Christum Dominum nostrum. Amen.

Communicating with, and venerating the memory in the first place, of the Glorious and ever Virgin Mother of God and of our Lord, Jesus Christ; as also of the blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus: Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosma and Damian, and of all Thy saints; by whose merits and prayers grant that we may be defended in all things by the help of Thy protection. Through the same Christ our Lord. Amen.

Hanc igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quæsumus, Domine, ut placatus accipias: diesque nostros in tua pace disponas, atque ab æterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. Amen.

This oblation therefore of our service and that of Thy whole family, Lord, we beseech Thee graciously to accept; dispose our days in Thy peace, and command us to be delivered from eternal damnation, and to be numbered in the flock of Thy elect. Through Christ our Lord. Amen.

Quam oblationem tu, Deus, in omnibus quæsumus bene ✠ dictam, adscrip✠tam, ra✠tam, rationabilem, acceptabilemque facere digneris: ut nobis Cor✠pus, et San✠guis fiat dilectissimi Filii tui Domini nostri, Jesu Christi.

Which oblation do Thou O Lord we beseech Thee vouchsafe in all things to make blessed, approved, ratified, reasonable, and acceptable, that it may become to us the Body and Blood of Thy most-beloved Son our Lord Jesus Christ. (*Consecration*) Who the day before He suffered took bread (*he takes the bread in his hands*) into His holy and venerable hands, and with eyes lifted up to heaven to Thee God His Almighty Father, giving thanks to Thee, did bless, break, and give to His disciples,

Qui pridie quam pateretur, accepit panem in sanctas ac venerabiles manus suas, et elevatis oculis in cœlum, ad te Deum Patrem suum omnipotentem, tibi gratias agens, bene✠dixit, fregit, deditque disci-

word *hostia*, ' host ' (victim, sacrifice) signified the eucharistic bread before consecration, as in this prayer; and it is used in this sense in the Roman Ordo. Sometimes both gifts are spoken of as " the host of bread and wine." It is the word used in the Vulgate translation of θυσία in Ephesians v. 2 and Philippians iv. 18. Though it now means everywhere the consecrated bread, the unleavened wafers for the mass are still called by the Roman *ostie*.*

While the beautiful prayer, *Deus, qui humanæ*, is being said, water is mixed with the wine. This action used always to be performed by the deacon, and signified the Christian people united with Christ. It is most likely that the custom derives from the similar observance at the Hebrew Passover; a little water was always mixed with the wine, and it is such a mixed cup that Christ gave to his disciples. The earliest account of the liturgy mentions the water twice.† The water is blessed with the sign of the cross before mixing.

The celebrant now, raising the chalice as high as his eyes, says the prayer *Offerimus tibi, Domine, calicem salutaris*. The deacon used here to offer the chalice, and bid the bishop do likewise, saying " Immolate to the Lord the sacrifice of praise, and render thy vows to the Most High; may the Lord be thy Helper, may He cleanse thee, and when thou prayest to Him may He hear thee." And the bishop taking the chalice " said this offertory ": " We offer to Thee O Lord, the chalice of salvation," etc.,‡ which is said by both now. Then follows

* At the conclusion of this prayer the paten is given to the subdeacon, who folding it in a humeral veil the colour of the vestments of the day, stands in his place on the second step of the altar, in the centre, holding up the paten before his face.

The meaning for this custom no longer exists; the paten used to be very large, being that from which all present were communicated, and it was taken away at this time not to impede the solemn acts about to follow. At the words " Et dimitte nobis " of the Lord's prayer, the subdeacon takes the paten back to the altar, and removes the shoulder veil. An acolyte covered with a silken pall embroidered with a cross, held it before his breast in Rome in the VIII. century.

† Justin Mart, *Apol.*, i. 65, 67.

According to the Roman Breviary Pope Alexander I. ordained the mixing, to represent the water and blood which flowed from the Redeemer's side. It was with a prayer recording this that the chalice used to be prepared in France. It occurs in the first printed missal in place of the " Deus qui humanæ." (Limoges, 1483.)

‡ These Oblation prayers resemble those at the *prothesis* in the Eastern rites.

pulis suis, dicens: Accipite, et manducate ex hoc omnes: Hoc est enim corpus meum.

saying: Take, and eat ye all of this; for this is My body.

The celebrant here first kneels, then lifts the Host above his head, and then replaces it on the white cloth or corporal. The bell is rung.

Simili modo postquam cœnatum est, accipiens et hunc præclarum Calicem in sanctas ac venerabiles manus suas, item tibi gratias agens, bene✠dixit, deditque discipulis suis, dicens: Accipite, et bibite ex eo omnes. Hic est enim calix Sanguinis mei, novi et æterni testamenti: mysterium fidei: qui pro vobis, et pro multis effundetur in remissionem peccatorum.

Hæc quotiescumque feceritis, in mei memoriam facietis.

In like manner after supper, taking (*he takes the chalice in his hands*) also this excellent Chalice into His holy and venerable hands, also giving thanks to Thee, He blessed, and gave to His disciples, saying: Take, and drink ye all of this; for this is the Chalice of My blood, of the new and eternal testament; the mystery of Faith; which shall be shed for you, and for many, to the remission of sins.

As often as ye do these things, ye shall do them in remembrance of Me.

As before the celebrant kneels, then lifts the chalice so that it can be seen, and then replaces it on the corporal, and covers it. During the words of institution and the adoration the bell is again rung 3 *times.*

Extending his hands, the celebrant continues :

Unde et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini nostri tam beatæ Passionis, nec non et ab inferis Resurrectionis, sed et in cœlos gloriosæ Ascensionis, offerimus præclaræ Majestati tuæ de tuis donis ac datis, Hostiam ✠ puram, Hostiam ✠ sanctam, Hostiam ✠ immaculatam; Panem ✠ sanctum vitæ æternæ, et Calicem ✠ salutis perpetuæ.

Wherefore, O Lord, we Thy servants, as also Thy holy people, mindful both of the blessed Passion of the same Christ Thy Son our Lord, and of His resurrection from hell, and also of the glorious ascension into heaven, offer to Thy sublime Majesty, of Thy Gifts and Presents, a pure Host, a holy Host, an immaculate Host, the holy bread of eternal life, and the Chalice of perpetual salvation.

Bowing down

Supra quæ propitio ac sereno vultu respicere digneris, et

Upon which vouchsafe to look with a propitious and serene

the invocation of the Holy Spirit: the few words which occur here being the only Invocation left in the Latin mass. In the East, as we shall see, its place in the canon is considered essential to the consecration. The celebrant lifts his hands just before pronouncing the words.

After this the celebrant solemnly blesses incense, and incenses the altar, in high mass; the accompanying prayer *Dirigatur* is said by both deacon and priest, the deacon *suggesting* it to the latter. Then he moves to the epistle corner, and washes his hands, reciting meanwhile the psalm "I will wash my hands among the innocent." This psalm forms part of the liturgy of the prothesis at Mount Athos; it is said after the vesting, and while washing their hands before preparing the oblation, by both the celebrant and deacon.

After this follows the prayer in which the celebrant offers the oblation in memory of the Passion, Resurrection, and Ascension of Christ, in the name of all the people; and in their name expresses the intention of honouring the saints reigning together with Christ, and asks that they may intercede for us in heaven.

The *Orate fratres* is a solemn invitation to the congregation at mass;* the people themselves used to make the response to it. The celebrant is directed to complete the turn at this place, instead of turning back as he does at the usual salutations. Here, the deacon used to invite the people to pray over the things just offered, the *oblata*. The Gallican, York, Sarum, and Bangor rites have here: *orate fratres et sorores*, pray brethren and sisters. In other rites *fratres* of course means both.

The prayer to which all were here invited was a silent one, both people and bishop praying silently. It is followed by the *Secret*, the second *collect* or collective prayer of the mass, in which the bishop used to sum up in a low voice the silent prayers of the people. It is called the 'prayer over the offerings,' *oratio super oblata*, and always bears some allusion to sacrifice or to the mystery of the oblations.†

* It is never omitted, and occurs in its place even in the liturgy of Good Friday, where so much is left out.

† It is called *secreta* in the Gelasian, and *oratio super oblata* in the Gregorian Sacramentary. In the Roman rite the first collect closed the prayers said in the missa catechumenorum, and the bishop entered in order to recite it. It thus closed the first part of the solemn action, before *Introit* and *Gloria in Excelsis* were introduced. This second collect was therefore the first collective prayer of the baptized, and was made over their oblations. See p. 239.

accepta habere, sicuti accepta habere dignatus es munera pueri tui justi Abel, et sacrificium Patriarchæ nostri Abrahæ: et quod tibi obtulit Summus Sacerdos tuus Melchisedech, sanctum Sacrificium, immaculatam Hostiam.

Supplices te rogamus, omnipotens Deus, jube hæc perferri per manus sancti Angeli tui in sublime altare tuum in conspectu divinæ Majestatis tuæ: ut quotquot ex hac altaris participatione sacrosanctum Filii tui Cor✠pus et San✠guinem sumpserimus, omni benedictione ✠ cœlesti et gratia repleamur.

Per eumdem Christum Dominum nostrum. Amen.

Memento etiam, Domine, famulorum famularumque tuarum N. et N. qui nos præcesserunt cum signo fidei, et dormiunt in somno pacis.

Ipsis, Domine, et omnibus in Christo quiescentibus locum refrigerii, lucis, et pacis, ut indulgeas deprecamur. Per eumdem Christum Dominum nostrum. Amen.

countenance, and to make acceptable, as Thou didst vouchsafe to make acceptable the gifts of Thy just child Abel, and the sacrifice of our Patriarch Abraham, and that which Thy high priest Melchisedech offered to Thee, a holy sacrifice, an immaculate Host.

We humbly beseech Thee, Almighty God, that Thou wouldst command these things to be carried by the hands of Thy holy angel to Thy sublime altar, in the sight of Thy divine majesty, that as many of us (*he kisses the altar*) as, by participation at this altar, shall receive the most sacred Body and Blood of Thy Son, may be filled with all celestial benediction and grace. Through the same Christ our Lord. Amen.

Remember, O Lord, Thy servants, men and women, N. and N. who are gone before us with the sign of faith, and sleep in the sleep of peace. *At this place he mentions the names.* To these, O Lord, and to all who rest in Christ, we beseech Thee that Thou wouldest grant a place of refreshment, light, and peace: Through the same Christ our Lord. Amen.

Nobis quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus partem aliquam, et societatem donare digneris, cum tuis sanctis Apostolis et Martyribus: cum Joanne, Stephano, Mathia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cæcilia, Anastasia, et omnibus Sanctis tuis: intra quorum nos consortium non æstimator meriti, sed veniæ, quæsumus, largitor admitte. Per Christum Dominum nostrum.

Striking his breast, he says aloud the words Also to us sinners, *continuing in a low voice* Thy servants, hoping in the multitude of Thy mercies, vouchsafe to grant some part and fellowship with Thy holy apostles and martyrs: with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and with all Thy saints: into whose company we beseech Thee, not as measuring our merit, but as the free giver of pardon, to admit us: through Christ our Lord.

Per quem hæc omnia, Domine, semper bona creas, sancti-

By whom, O Lord, thou dost always create, sanctify, quicken,

Amen.—At the end of this prayer the celebrant says aloud: "For ever and ever." To which the response "Amen" is made. It is almost at the same place that Justin Martyr, writing about A.D. 140, says that the same word was acclaimed by the Christians in the primitive liturgy; after the President had prayed over the gifts, but before the communion. He tells the Emperor that *amen* is the Hebrew word for *So be it*, and emphasizes its importance by repeating "and after he who presides has made the prayers, and *the people have acclaimed*." To-day the words of consecration are said in silence, but in all oriental liturgies the assistants still respond "*Amen*" at the end of each part of the double consecration, as formerly. It is one of the three or four words which we may feel sure have never been absent.

The sacred colloquy between the celebrant and the assistants now follows; beginning with the usual salutation. He then says "Lift up your hearts": these words intended to prepare the minds of all present (*ante orationem præfatione præmissa parat fratrum mentes dicendo: sursum corda*)* have their place in all the liturgies of East and West. Their origin is no doubt to be found in the verse in the Lamentations of Jeremiah (iii. 41), "Let us lift up our hearts with our hands to the Lord in the heavens."

At the *Dominus vobiscum* the celebrant does not turn to the people, because a curtain used to be drawn across the sanctuary at this place, during the middle ages, remaining drawn until the consecration.† But he extends his hands while saying them, lifts them at the *Sursum corda*, and folds them at the words *Gratias agamus*—"Let us give thanks to the Lord our God."

These words introduce the eucharistic Prayer of the Liturgy, which is known as *Anaphora*‡ among the Greeks. It is divided into 2 unequal parts by the chanting of the *Sanctus;* the first of these is recited aloud and is called the Preface, the second is said secretly and is called the Canon. The *Canon*, however, began with the Preface at one time; for in

* Cyprian, *De domin. oratione.* "Before the consecration, at the Preface preceding it, he prepares the minds of the brethren, saying: Lift up your hearts!"

† See Oriental rite, p. 73. The origin of such a custom in the West is obscure.

‡ Ἡ Ἀναφορά a raising or carrying up (of gifts and of the mind, to God).

✠ficas, vivi✠ficas, bene✠dicis, et præstas nobis. Per ip✠sum, et cum ip✠so, et in ip✠so, est tibi Deo Patri ✠ Omnipotenti, in unitate Spiritus ✠ Sancti, omnis honor et gloria.

bless, and give us all these good things.

Through Him, and with Him, and in Him, is to Thee, God the Father Almighty, in the unity of the holy Spirit, all honour and glory.

This ends the canon.

At the last words he makes the lesser elevation of the Host and of the Chalice.

Per omnia sæcula sæculorum.
R. Amen.
C. Oremus,

C. (*aloud*) For ever and ever.
R. Amen.
C. Let us pray.

Præceptis salutaribus moniti, et divina institutione formati, audemus dicere:

Admonished by salutary precepts, and informed by the divine institution, we presume to say: (*In high mass all this is chanted.*)

Pater noster, qui es in cœlis, sanctificetur nomen tuum: adveniat regnum tuum; fiat voluntas tua, sicut in cœlo et in terra. Panem nostrum quotidianum da nobis hodie; et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem.

Our Father who art in heaven, hallowed be Thy name, Thy kingdom come, Thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive them that trespass against us. And lead us not into temptation.

R. Sed libera nos a malo.
C. Amen.

R. But deliver us from evil.*
C. Amen.

At the words Et dimitte nobis debita nostra, the subdeacon takes the paten he has been holding up, to the deacon at the altar. The celebrant receiving the paten says:

Libera nos, quæsumus, Domine, ab omnibus malis, præteritis, præsentibus, et futuris: et intercedente beata et gloriosa semper Virgine Dei Genitrice Maria, cum beatis Apostolis tuis Petro et Paulo, atque Andrea et omnibus Sanctis, da propitius pacem in diebus nostris: ut ope misericordiæ tuæ adjuti, et a peccato simus

Deliver us, we beseech Thee O Lord, from all evils past present and to come: and by the intercession of the blessed and glorious Mary ever-Virgin, Mother of God, with Thy blessed Apostles Peter and Paul, and Andrew, and all the saints *he signs the cross on himself with the paten and kisses it.* Mercifully give peace in our days:† that by the assistance of

* S. Benedict prescribed that this conclusion of the Lord's prayer should be said aloud by all his monks, as a prayer against (the temptation of) an unforgiving spirit.

† At these places the fraction of the Host takes place.

the Gelasian Sacramentary we have: *incipit Canon actionis: Sursum Corda.* "Here begins the canon of the Action: 'Lift up your hearts.'"

The tone of the **Preface** which is chanted by the celebrant, is one of the most beautiful in the Roman liturgy. It is recorded of S. Cuthbert by Bede, and of S. Ambrose that they would weep when chanting it; and Mozart exclaimed that he would rather be the author of the Preface than of anything he had written.

Though every Preface begins and ends in the same way, there are varying parts, proper to different seasons and feasts. It is said there used to be 240 of such variants, but about the XI. century they were reduced to nine, and two have been since added. Besides the Preface placed in the Ordinary of the mass for every day in the year, there are now those for the Nativity, the Epiphany, Lent, of the Cross, Easter, Ascension, Pentecost, the Trinity, the Blessed Virgin (known as the miraculous Preface, because Urban II. composed it then and there at the altar when celebrating mass on a feast of the Madonna), and lastly the Preface for feasts of the Apostles. The Sacramentary of Hadrian gives a very small number of variants, while the Leonine Sacramentary shows that apparently as late as the VI. century portions were interpolated or improvised in the Preface of the mass.*

The words *Sanctus, sanctus, sanctus*, at the end of the Preface, according to the Liber Pontificalis, were prescribed by Sixtus I. early in the II. century to be sung *intra actionem.* They are there called a "Hymn"; and they occur in every old liturgy. They are to be found in Isaiah's vision; the Seraphim on the throne of the Most High cry one to another "Holy, holy, holy, the Lord God of hosts, all the earth is full of his glory"; they are again used in the Apocalyptic vision, chapter iv. 8, and their introduction into the Christian liturgy may be of the highest antiquity.†

"**Hosanna.**"—"Hosanna, blessed is he that cometh in the

* At the commencement of the Preface "Vere dignum et justum est," the Liturgy of Chrysostom has: "It is meet and just to hymn thee, to bless thee, to praise thee, to give thanks to thee, to worship thee." The Mozarabic Missal calls the Preface *Illatio*, as though the opening words "It is meet and just" were an *Inference* from the response just made by the people. In Gaul it was known as *contestatio.* The Eucharistic Prayer is always preceded by an invitation.

† Cf. Διδαχή; and see Schuster's comments, vol. i. 108.

semper liberi, et ab omni perturbatione securi. Per eumdem Dominum nostrum Jesum Christum, Filium tuum. Qui tecum vivit et regnat in unitate Spiritus sancti Deus.

Per omnia sæcula sæculorum.

R. Amen.

C. Pax ✠ Domini sit ✠ semper vobis✠cum.

C. Et cum spiritu tuo.

Hæc commixtio et consecratio Corporis, et Sanguinis Domini nostri Jesu Christi fiat accipientibus nobis in vitam æternam. Amen.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

Domine Jesu Christe, qui dixisti Apostolis tuis: Pacem relinquo vobis, pacem meam do vobis, ne respicias peccata mea, sed fidem Ecclesiæ tuæ: eamque secundum voluntatem tuam pacificare, et coadunare digneris. Qui vivis et regnas Deus, per omnia sæcula sæculorum. Amen.

Domine Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu sancto, per mortem tuam mundum vivificasti, libera me per hoc sacrosanctum Corpus et Sanguinem tuum, ab omnibus iniquitatibus meis, et universis malis, et fac me tuis semper inhærere mandatis et a te nunquam separari

Thy mercy we may be ever free from sin, and secure against all disturbance. *Through the same Jesus Christ Thy Son our Lord. *Who with Thee in the unity of the Holy Spirit liveth and reigneth God.

Aloud For ever and ever.

R. Amen.

C. May the peace of the Lord be always with you.

R. And with thy spirit.

(*Commixture.*) *Placing a portion of the Host into the Chalice.* May this mixture and consecration of the body and blood of our Lord Jesus Christ be to us that receive it effectual to eternal life. Amen.

Then the celebrant says and the choir sings

Lamb of God, who takest away the sins of the world, have mercy upon us.

Lamb of God, who takest away the sins of the world, have mercy upon us.

Lamb of God, who takest away the sins of the world, grant us peace.

Lord Jesus Christ, who didst say to Thy Apostles, Peace I leave with you, My peace I give to you; regard not my sins, but the faith of Thy church, and according to Thy will vouchsafe to give it peace and unity: who livest and reignest God for ever and ever. Amen.

Here the kiss of peace is given.

Lord Jesus Christ, son of the living God, who according to the will of the Father, by the co-operation of the Holy Spirit, hast by Thy death given life to the world; deliver me by this Thy most sacred body and blood from all my iniquities and from all evils, and make me always adhere to Thy commandments, and never

* At these places the fraction of the Host takes place.

name of the Lord, Hosanna in the highest ": the second part of the Hymn which divides the *anaphora*, is taken from the words which the children of Israel cried out before Jesus Christ when He entered into Jerusalem the week before His passion. *Hosanna*, formed from two words,* meaning *Save now*, that is " O save us " " Save, we pray," was a cry only directed to God: the people, carrying their palm branches, used to cry " Hosanna " during the Feast of Tabernacles, and the later Maccabean Feast of the Dedication.† When Christ was coming up to Jerusalem, they " took the branches of the palms " and went to meet Him, conducting Him to the holy city, and crying " Hosanna, blessed is the kingdom of our father David that cometh, Hosanna in the highest."

It is one of the first cries connected with their eucharistic worship by Christians; and in the Thanksgiving at the Fractio Panis, in the Διδαχή, the very same words are used: " *Hosanna* filio David " Ὡσαννὰ τῷ υἱῷ Δαβίδ.

The words " Blessed is he that cometh in the name of the Lord " are often sung immediately after the consecration; an allusion to the words: " Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered together thy children, as the hen gathereth her chickens under her wings, and thou wouldest not ! . . . *I say to you you shall not see me henceforth till you shall say: Blessed is he that cometh in the name of the Lord.*"

At the first words of the Hymn " Sanctus Sanctus Sanctus," a bell is rung to call attention to the Canon of the mass; and servers enter with lights (at high mass), who kneel within the sanctuary during the consecration, leaving immediately on its completion.‡

The Canon of the mass simply means the Rule or unchanging portion. It now ends just before the Lord's Prayer. It used to be written in gold letters, and no word has been added to it since the time of Gregory the Great (590-604).§ The Canon is called the Prayer, *precem*, by S. Gregory; by S. Cyprian the Oration or prayer, *oratio;* by S. Basil the *Secret;*

* הוֹשַׁע נָא Hosha'na.

† The 25 Chislev, Dec. 25..

‡ Except when there is to be Communion, or on fasts, when all within the choir kneel till the end of the *Pater Noster*.

§ In 1815 the Congregation of Rites refused to add the name of S. Joseph to the names of saints recorded in the canon.

permittas. Qui cum eodem Deo Patre et Spiritu sancto vivis et regnas Deus in sæcula sæculorum. Amen.

suffer me to be separated from Thee; who with the same God the Father and Holy Spirit livest and reignest God for ever and ever. Amen.

Perceptio corporis tui, Domine Jesu Christe, quod ego indignus sumere præsumo, non mihi proveniat in judicium, et condemnationem, sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam. Qui vivis et regnas cum Deo Patre in unitate Spiritus sancti Deus, per omnia sæcula sæculorum. Amen.

Let not the reception of Thy body, Lord Jesus Christ, which I unworthy presume to take, turn to my judgment and condemnation; but through Thy goodness may it be received by me as a safeguard and a remedy of mind and body. Who with God the Father in the unity of the Holy Spirit, livest and reignest God for ever and ever. Amen. *The celebrant here genuflects and says* I will take the bread of heaven, and call upon the name of the Lord. *Then striking his breast he says* 3 *times*

Panem cœlestem accipiam et nomen Domini invocabo.

Domine non sum dignus ut intres sub tectum meum: sed tantum dic verbo, et sanabitur anima mea (*dicit ter*).

Lord I am not worthy that Thou shouldest enter under my roof; but only say the word, and my soul shall be healed. *Then he receives the bread, saying* May the

Corpus Domini nostri Jesu Christi custodiat ✠ animam meam in vitam æternam. Amen.

body of our Lord Jesus Christ preserve my soul to eternal life. Amen.

Quid retribuam Domino pro omnibus quæ retribuit mihi?

What shall I render to the Lord for all He has rendered to me?

Calicem salutaris accipiam, et nomen Domini invocabo. Laudans, invocabo Dominum, et ab inimicis meis salvus ero.

I will take the chalice of salvation, and call upon the name of the Lord. Praising, I will invoke the Lord, and I shall be saved from my enemies.

Receiving the chalice, he says

Sanguis Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

The blood of our Lord Jesus Christ preserve my soul to eternal life. Amen.

After the communion of himself and all others, he says

Quod ore sumpsimus, Domine, pura mente capiamus, et de munere temporali fiat nobis remedium sempiternum.

What we have taken with our mouth, may we receive O Lord with a pure mind; and of a temporal gift may it become to us an eternal remedy.

Having here taken the first ablution, he says

Corpus tuum, Domine, quod sumpsi, et Sanguis quem potavi,

May Thy body, O Lord, which I have taken, and Thy blood which

by S. Ambrose the *Ecclesiastical Rule*. It has also, from antiquity, been known as the Action, *actio*.

The words *Te igitur*, "Thee therefore," did not originally form the opening of the Canon, but were part of a longer passage, which, taking up the thoughts left by the "Sanctus," began "Truly holy and truly blessed," *vere sanctus et vere benedictus*. In all missals on the page opposite the canon, the crucifixion is represented, with Mary Cleopas, Mary Magdalen, and the Blessed Virgin depicted standing by the cross.

In this, originally longer, opening Prayer, the names of the 4 Patriarchs of the East, and probably of some Western Primates, were inserted after the Pope's name. To-day the Pope alone is mentioned in Rome, as he is the Ordinary of the diocese: out of Rome after his name occurs that of the bishop of the diocese; in Austria that of the emperor used to appear.

Diptychs.—In the Roman mass the action is here interrupted for the Commemorations of the living and of the saints. Anciently the names of those commemorated were read aloud from the diptychs.* The diptych among the Romans was a folding tablet of ivory, sometimes of silver or of boxwood, which the incoming Consul gave as a present to his friends. The outside was decorated with bassi relievi; inside was a poem on the new magistrate, or a Letter from him. These consular diptychs which the Theodosian Code forbade to be given as presents by any but the Consuls, came to be used by the churches as magnificent covers for the sacred scriptures. They also served as the cover for *the sacred diptychs*, or list of the names of the living and dead; or these lists were themselves engraved on the interior faces. Benefactors to the church, and confessors whether living or dead, were inscribed here: the vestige of the former is the *memento of the living* which now follows the *Te igitur;* the inscription of confessors of the faith is retained in the prayer *communicantes*. Hence the origin of the term *canonisation*, meaning inscription in the canon; a vestige of which remains to this day, since the Pope at this place mentions the name of the new saint in his mass on the day of the canonisation.

* In the Greek rite the diptychs are recited, after the Gospel, by the deacon; and the Gallican, where they precede the Kiss of peace and Preface, follows other Eastern rites. In Rome however the present disposition existed as early as the beginning of the v. century.

adhæreat visceribus meis; et præsta, ut in me non remaneat scelerum macula, quem pura et sancta refecerunt Sacramenta. Qui vivis et regnas in sæcula sæculorum. Amen.

I have received, cleave to my inward parts; and grant that in me there may not remain the stain of sin, whom pure and holy sacraments have refreshed. Who livest and reignest for ever and ever. Amen.

The celebrant here takes the second ablution, and says the Communio *at the epistle side. Then he salutes the people, and says the* Post communion.

COMMUNIO.

Dominus vobiscum.
R. Et cum spiritu tuo.
Oremus.

The Lord be with you.
R. And with thy spirit.
Let us pray.

POST COMMUNIO.

(*Post communion.*)

Dominus vobiscum.
R. Et cum spiritu tuo.
Ite missa est.
R. Deo gratias.

The Lord be with you.
R. And with thy spirit.
Go, the mass is ended.
R. Thanks be to God.

Placeat tibi, Sancta Trinitas, obsequium servitutis meæ, et præsta, ut sacrificium, quod oculis tuæ majestatis indignus obtuli, tibi sit acceptabile, mihique, et omnibus pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.

Inclining at the middle of the altar, he prays May the homage of my service be pleasing to Thee O holy Trinity, and grant that the sacrifice that I, unworthy, have offered in Thy sight, may be acceptable to Thee, and through Thy mercy, be propitious to me and to all for whom I have offered it. Through Christ our Lord. Amen.

Then the celebrant blesses all present, making the sign of the cross, and saying

Benedicat vos omnipotens Deus, Pater, et Filius, ✠ et Spiritus sanctus. Amen.
Dominus vobiscum.
R. Et cum spiritu tuo.

May almighty God, the Father, the Son, and the Holy Spirit, bless you. Amen.
The Lord be with you.
R. And with thy spirit.

Dominus vobiscum *is said at the gospel side, where the celebrant now reads the last Gospel, S. John i.* 1-14.

Initium sancti Evangelii secundum Joannem.
R. Gloria tibi Domine.

C. The beginning of the holy Gospel according to S. John.
R. Glory to Thee O Lord.

The celebrant and all present make the triple sign of the cross.

C. In principio erat Verbum, et Verbum erat apud Deum,

C. In the beginning was the Word, and the Word was with

These names were read aloud by the deacon, and all who were named were commemorated in the prayers of the people and clergy: the custom of reading the names aloud fell into disuse on account, it is said, of the vanity men felt at hearing their names read out; but it was in existence till the XI. century. The prayer which followed was called *oratio supra diptycha.**

We know that none but feasts of *martyrs* were kept until the IV. century, and in the *Communicantes* none but apostles and martyrs are mentioned. It is the same with the other saints recorded in the Liturgy.

The Blessed Virgin is the first to be mentioned; all the Eastern liturgies mention her first at these places; in the liturgy of James (and in that of S. Chrysostom) she is called "the most holy, immaculate, exceedingly glorious, blessed Lady, Mother of God, and ever-Virgin Mary." "More honourable than the Cherubim, and infinitely more glorious than the Seraphim" is said of her here in Chrysostom's liturgy. The names of 12 apostles follow,† then of the first 3 popes, and of the popes Sixtus, and Cornelius, Cyprian of Carthage (258) Laurence the deacon (258) Chrysogonus (304) who was martyred by the sword and his body cast into the sea, his remains rest in Venice; SS. John and Paul, the only martyrs buried within Rome (362), and Cosmas and Damian, martyred under Diocletian.

According to Durandus the *Hanc igitur* prayer was composed by Leo I. as far as the words *placatus accipias*. In a time of trouble and pestilence in Rome, Gregory the Great added *diesque nostros in tua pace disponas* to the end of the prayer, the last words ever introduced into the Canon.‡

* Diptych or triptych altar pieces are a consequence of the custom of inscribing the names of martyrs and other holy persons on diptychs, and preserving these in the church: the names of the emperor and empress, bishop, patriarchs, benefactors, and newly-baptized were also added.

† Beginning with Peter, and Paul who is placed instead of Matthias.

‡ Both the prayers *Communicantes* and *Hanc igitur* admitted of variants suitable to the great Feasts. Hadrian's Sacramentary contains variants of the former, while the latter on the days of the *Scrutinia* for baptism contained the names of candidates for the rite. To day the *Communicantes* varies on the following festivals: the Nativity, Epiphany, holy Thursday, Easter, Ascension, and Pentecost. The *Hanc igitur* for Easter and Pentecost still retains a special mention of the newly-baptized: "This oblation . . . which we offer Thee also for those whom Thou hast vouchsafed to regenerate of water and of the Holy Spirit." (Cf. the Ambrosian, *Duchesne*, p. 315*n*.)

et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt: et sine ipso factum est nihil quod factum est. In ipso vita erat, et vita erat lux hominum: et lux in tenebris lucet, et tenebræ eam non comprehenderunt. Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera, quæ illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his qui credunt in nomine ejus. Qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. Et Verbum caro factum est (*hic genuflectitur*), et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi unigeniti a Patre, plenum gratiæ et veritatis.

R. Deo gratias.

God, and the Word was God: the same was in the beginning with God. All things were made by Him, and without Him was made nothing that was made. In Him was life, and the life was the light of men: and the light shines in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, that he might bear witness to the light, that all men might believe through him. He was not that light, but came to bear witness of the light. He was the true light which enlightens every man coming into this world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them He gave power to become the sons of God: to those that believe in His name, who are born not of blood, nor of the will of the flesh, nor of the will of men, but of God. And the Word was made flesh (*all kneel here*), and dwelt among us; and we saw His glory, glory as of the only-begotten of the Father, full of grace and truth.

R. Thanks be to God.

Here the mass ends.

The antiquity of the petition in the prayer *Quam oblationem*, that "for us the oblation may be made the body and blood of Christ," may be gathered from Cyril of Jerusalem's instructions to catechumens: "We beseech" he says "the merciful God to send the Holy Spirit upon the presented oblations that He may make the bread the body of Christ, the wine the blood of Christ." They also occur in a document which Duchesne assigns to A.D. 400.*

Qui pridie, "Who the day before he suffered": the recitation of Christ's words at the Last Supper is to be found in all liturgies, except that of the "Apostles" (Nestorian); but the introduction *Qui pridie* has many variants. The Roman Breviary attributes the insertion of the whole passage, from the words "Who the day before he suffered" to the words ("usque ad ea verba") "This is my body," to Pope Alexander (about A.D. 110-120), and says he introduced it as a memorial of the Passion. The liturgy of Chrysostom has: "in the night wherein he was betrayed, or rather when he delivered himself up for the life of the world"; the Mozarabic has Paul's words: "Our Lord Jesus Christ in the night in which he was betrayed"; the Ambrosian has: "Who the day before he suffered for our salvation and that of the whole world."† In the Roman mass the actual words of consecration are those printed in the "Ordinary" in capital letters, the words, namely, of Christ at the Last Supper. All liturgies have words similar to those "his holy and venerable hands"; for example the Greek liturgy of Chrysostom has "holy, pure, and spotless hands." *Et elevatis oculis*, "and lifting his eyes to heaven": the gesture here mentioned is an ancient tradition. Compare S. Matthew xiv. 19 and S. John xi. 41. The other gestures are those recorded in Matthew xxvi., Mark xiv., Luke xxii. and xxiv. 30, 1 Cor. xi.

In the consecration of the cup the words "the new and *perpetual*‡ covenant, *the mystery of faith*" are peculiar to the Roman liturgy. All the Synoptics, following 1 Corinthians xi. 25, recite the words "the new covenant in my blood"

* For these interesting fragments of the *Quam oblationem*, *Qui pridie*, and *Unde et memores*, see Duchesne, *Origines du culte Chrétien*, p. 170. For still earlier Roman liturgical fragments, see Appendix C.

† "Qui pridie quam pro nostra et omnium salute pateretur." These words are specially retained in the Roman Mass for Holy Thursday.

‡ Cf. *Leviticus* xxiv. 7, 8.

(*cf.* Jeremiah xxxi. 31-4 and John vi. 45) but the other words occur nowhere save in the Roman (and Ambrosian) rite.* The words "This do, as often as you do it, as a commemoration of me," which, as the concluding words of the institution, are only given by S. Paul, are recited as we see in the Roman Mass, and in some liturgies are followed by an amplification of 1 Cor. xi. 26. Thus the Mozarabic has: "As often as ye eat this bread, and drink the cup, ye do show forth the Lord's death until He shall come in splendour from heaven." The liturgies of James, of Basil, the Coptic of SS. Cyril and Basil, and the Apostolic Constitutions, all contain a similar addition. The Ambrosian places the words in Christ's mouth: "Commanding and saying to them: ("in my memory," etc.) you shall preach my death, announce my resurrection, hope for my advent, until I come again to you from heaven."

A bell is rung 3 times at the consecration of the bread, and then of the wine; the celebrant elevates the host, and then the cup, above his head. There was no adoration at this place until the XII. century. It had been practised by two congregations of white Benedictines in the early part of the century (Carthusians and Camaldolese) and by the Premonstratensians, and became general at the close. The present practice was prescribed as a protest against Berengarius who denied the change in the elements. It is said to have spread from France and Germany to Rome, and that a bell was first rung at the elevation at Cologne in 1199, at the instigation of Guido di Pore the Papal legate.

The Invocation.—Irenæus, with the Eastern Church, regards the invocation of the Holy Spirit as the pre-requisite, and the Holy Spirit as the operator in the consecration of the Eucharist: "When the mingled cup and the prepared bread receive the word of God, the Eucharist becomes the body of Christ." The invocation in Eastern liturgies follows the Paschal recital, and is followed by the great intercession. In the Διδαχή we have the earliest eucharistic prayer to be said at the breaking of the bread and again for the cup, the words are these: "We give thee thanks, our Father, for the life and knowledge† which thou hast shown us, through thy child Jesus; glory be to thee for ever. For as this broken bread was dispersed on the mountains, and being gathered together

* See *Ecclesiastical Rome*, Deacons.

† Greek, *Gnsis*.

became one, so let thy Church be gathered together into thy kingdom from the ends of the earth; for thine is the glory and the power through Jesus Christ unto the ages of ages." For the Cup: "We give thee thanks, our Father, for the holy vine of thy child David;* which thou dost show to us through thy Child Jesus; glory to thee unto the ages."

The *Unde et memores*, called the *Anamnesis*, or Remembrance,† is uniformly found in all Liturgies. For the words "we offer to thy sublime Majesty of thy gifts and presents, a pure Host, a holy Host," the Liturgy of Chrysostom has the words: "We offer unto Thee that which is Thine own from out of Thine own, in all things, and for all things."

The prayer *Supra quæ* in the Roman rite occupies the exact place of the Greek *Epiklesis*, or Invocation of the Holy Spirit. Its 2 parts, though couched in symbolical language, are "une prière adressée à Dieu pour qu'il intervienne dans le mystère": the holy gifts are to come before the Face of God to be hallowed. "C'est après son rapprochement, sa communication, avec la vertu divine qu'on parle d'elle comme du corps et du sang du Christ."‡

The prayer existed in the time of Damasus, the words *Summus sacerdos Melchisedech* being alluded to in the controversy of the deacon Hilary with that pope. Hilary identifies Melchisedech with the *Holy Spirit*, the priest of this consecration. Leo the Great added 4 words to it: *Sanctum sacrificium immaculatam hostiam;*§ perhaps to emphasize the purity necessary to a people, "a royal priesthood," who offered so holy a sacrifice; perhaps, as Duchesne suggests, as a protest against the Manichæans, who would not allow the use of wine in their liturgy.‖ In the wording of the *Epiklesis* a slight difference is found as late as the IX. century; the word *holy* before *angel* is omitted. In the V. and VI. centuries the words ran: "at the hands of thy *angels*." Com-

* *Pro sancta vite David pueri tui.*

† "These things, whenever you do them, do in remembrance of me."

‡ Duchesne, *Origines*, chap. vi. See for Roman usage the Epistle of Gelasius to Elpidius, A.D. 492. The relation of the words of institution to the invocation of the Holy Spirit is also made very clear in the Anaphora "of Mark or Cyril" (Coptic Jacobites) (Brightman 177-9), and in Serapion.

§ Liber Pontificalis: "intra accionem," *in the Action.*

‖ The offering of Melchisedech was bread and wine.

pare with this Apocalypse i. 4 and iv. 5: some suppose the 7 angels here to be the 7 powers of the Holy Spirit. It is possible, too, that the ministry of 7 angelic spirits in heaven as of 7 deacons on earth may be indicated; a comparison popular with the early Church. Romsée supposes the "Angel" is Christ, "the Angel of the Great Council," and Duchesne suggests the same meaning. Indeed in the eucharistic *precem* of the Verona palimpsest the Lord is called "the Angel of Thy will"—*angelus voluntatis tui.* This would appear to have been, then, the earliest form in Rome; and the Vulgate for Malachi iii. 1 "angel of thy covenant," should be compared with the idea of the eucharistic covenant in 1 Cor. xi. 25.* In the Sarum rite this prayer was recited with outstretched arms, as it is with the Dominicans to-day. In the Roman rubric it is directed that the hands are to be extended.

At this second part of the *Epiklesis* the celebrant bows down. The 5 crosses made here at the words *hostiam puram* etc. are not supposed to be benedictions: Le Brun suggests that they are intended to *indicate* the pure, the holy, the unspotted victim, the bread of life, and the blood which was shed for us on the cross. This appears to be borne out by the Liturgy of S. Basil, where the Rubric directs the deacon to say: "Sir, bless the holy bread"; and the celebrant signing the gifts says: "*This bread is* the precious body itself of our Lord: *This chalice is* the precious blood itself."†

The mention of *Abel* in this prayer has a special fitness: his sacrifice which was the firstling of the flock was accepted, while that of his elder brother according to the flesh was rejected: Abel thus became the elder-brother in grace, as by his acceptableness to God Christ was the true "first-born among many brethren." Of the innocent blood of Abel shed by his brother Cain, Jehovah had said: "The voice of thy brother's blood crieth to me from the earth"; and here in

* Cf. the expression in the Great Intercession of the Coptic liturgy of Basil, "the angel of this sacrifice." In the xv. century the Use of Limoges contained a prayer just before the *Orate fratres*, praying that in the name of the Holy Trinity and Individual Unity "the *Angel of benediction and consecration and peace* may here descend upon this gift." The *Epiklesis* and the prayer at the *Asperges* of mass similarly invoke the operation as it were of the angel of that time and place. The liturgical allusions to angels partake of the same indefinite and highly symbolical and spiritual character of the scriptural allusions.

† See Appendix D.

this sacrifice of peace life and communion the voice of Christ's blood mystically cries, not as separating, but as uniting men to God.

S. Cyril says that it is an institution of the Holy Spirit for the deacon to say in the mass, aloud, *Pro his qui defuncti sunt in Christo* (for these who are dead in Christ), words which, as Baronius notes, appear to-day nowhere in the mass. In the *memento* we find the primitive name for death " a sleep," and the sleep is called " peace."

The words *Nobis quoque peccatoribus* are the first spoken aloud by the celebrant after the commencement of the Canon. Those portions of the Liturgy which are now said in a low voice, and were clearly intended to be said aloud—such are the Canon and the *Embolismus*—terminated both in East and West with an *ekphonesis*, a giving-out of the voice, to enable the people to follow and respond. The necessity for the silent prayers arose from the great strain put upon the voice in so long a function as the Liturgy. In these words *nobis quoque*, however, we have an *ekphonesis* at the commencement of a prayer. In the Roman rite those assisting and concelebrating with the Bishop, remained standing with bowed head until the words " Nobis quoque."* Now, the celebrant strikes his breast when saying these words.

According to Innocent III. the *John* first mentioned in this prayer is the apostle, mentioned a second time as the virgin-disciple. In March 1824 the Sacred Congregation of Rites decided that the saint here named is the Lord's Precursor. *Stephen* is the proto-martyr. *Matthias* is now mentioned for the first time, because he was not associated to the apostles till after the Last Supper; *Barnabas* also is placed here. In the *Communicantes* however Paul's name occurs in order not to separate him from Peter. The martyr-Bishop *Ignatius* is said to have been the " little child " whom Christ called and " set in the midst of them " (S. Matthew xviii. 2-6). Ignatius is also said to have originated responsive singing in the Christian Churches. His feast-day is February 1. *Alexander* is presumably the Pope, by tradition held to have been martyred A.D. 109. (May 3.) *Marcellinus* is the Roman presbyter, and *Peter* the Roman exorcist who suffered with him under Diocletian, A.D. 304. (June 2.) *Perpetua* was martyred at Carthage in A.D. 202, aged 22; with *Felicitas*.

* *Ordo Sancti Amandi. Vide* p. 70.

(March 7.) Both Perpetua and Felicitas were Montanists, Perpetua being celebrated in the Church for her visions. Their names were added to the Roman Canon by Gregory the Great. The other 5 names are the 5 great martyrs, of whom 3 were Romans, and Agatha and Lucia Sicilians: *Agatha*, February 5, *Lucia*, December 13, *Agnes*,* January 21, *Cecilia*,† November 22, *Anastasia*, December 25. On the feast day of any of these saints the celebrant bows his head here at the mention of the name.

The words *hæc bona omnia*, "All these good things," do not refer to the consecrated gifts, but to the products of oil, grapes, wine, milk, and honey which used to be brought to the altar at this part of the liturgy by the deacon, and blessed. After the blessing, the celebrant proceeded with his prayer, saying: "Per quem hæc omnia."‡

At the words *omnis honor et gloria* he slightly elevates the host and chalice; but in both West and East this was the original place for the elevation, and is still so in the East. It is now called the minor elevation.

These words conclude the Canon.

The Lord's Prayer is the only prayer of which we can be sure that it existed in the first Christian liturgy, just as at present. S. Gregory moved it to this place, because, as he tells us, "it was the custom of the apostles to consecrate the host of oblation at that prayer only." He wished that the prayer the Lord had composed should be said over his body and blood, whereas the then custom only admitted of the "*precem*," the work of some mere scholar, being said.§ Its ancient place, in the Roman rite, was at the actual *fractio*, or breaking of the bread before communion. Between the *Fractio* and the Communion no prayer appears in the Roman Ordos, where, in all likelihood, the Lord's Prayer occurred before the time of Gregory. It occurs here in other Western rites as preparatory to communion. In the East, it either

* Her feast day was once a holiday of obligation in England.

† The Gregorian Sacramentary has a special Preface for her feast.

‡ At Easter and at Pentecost, the milk honey and water given to neophytes were blessed here; on Ascension-day the *new beans* were blessed; and on the feast of pope S. Sixtus (Aug. 6) the *new grapes*. See the oil of the sick, p. 148. In Eastern liturgies, also, there is a prayer here for the fruits of the earth.

§ Ep. ix. 12. See Duchesne, *Origines* (1889), p. 176, *n.*; Bona, *Liturgie*, ii., xv. 236-7, and i., v. 47-8.

immediately precedes or follows the fraction.* The position of the *Pater Noster* in Rome before the time of Gregory and after, may be seen in the following table:

Before.	After.
Per quem and end of canon.	Per quem and end of canon.
Fraction.	Pater Noster and Libera nos.
Commixture ?	Pax Domini and rite of the *sancta*.
Pater Noster and Libera nos.	Kiss of Peace.
Kiss of Peace.	Fraction.
Communion.	Commixture and Communion.

In S. Gregory's time the Lord's Prayer was said among the Greeks by all the people, but in Rome by the celebrant only.†

The words which precede the recital, which are chanted as is the Prayer itself, are by some supposed to refer to the discipline of the Secret, which forbade the recital of the Pater Noster before the catechumens. But they would appear to refer with far more probability to the Lord's words, Luke xi. 2.‡ The liturgy of S. James has the following introduction at this place: " Grant us, O Lord, and lover of men ! with boldness, without condemnation, with a pure heart, with a broken spirit, with a face that needs not to be ashamed, with hallowed lips, to dare to call upon thee, our holy God and Father in heaven, and say: ' Our Father ' " etc.

The Lord's Prayer is given in the Διδαχή word for word as we now repeat it: after the words " but deliver us from evil " the following doxology is added in different characters: " For thine is the power and the glory to the ages of ages." The prayer, says the Διδαχή, is to be said thrice daily. The *doxology* had its origin in Syria. It is not added to the Lord's prayer in the Roman liturgy.

It was the custom for the great Rabbis to compose for their disciples' use a form of prayer. In this way the disciples asked Christ to teach them to pray, " as John also taught his

* The Pater Noster *precedes* the fraction in the liturgies of Chrysostom, Basil, James, and Mark. It *follows* it in the Coptic of Basil, Gregory, and Cyril, the Syro-Jacobite and the Abyssinian Jacobite, the Gallican, Mozarabic, Nestorian, Gothic, Ambrosian, and primitive Roman. In the Ethiopic, it occurs after Communion, with the *Embolismus* before it, and is said by the people.

† *Apud nos vero a solo sacerdote.*

‡ So in the early VIII. century *Missale gothicum* : " *non nostro præsumentes . . . merito, sed domini nostri . . . obedientes imperio, audemus dicere.*"

disciples." In all these prayers the "Kingdom" was mentioned. "Any prayer" they said "which makes not mention of the Kingdom, is not a prayer at all." There are 2 petitions in the Lord's prayer which are not to be found in this form in any rabbinical prayer, these are: "Lead us not into temptation";* and "forgive us our trespasses."

Gregory the Great, as we have seen, believed that the consecration used to take place with the recital of the dominical prayer; in 936 Leo VII. forbade it to be used as a grace at meals for this reason; and Johannes Diaconus tells us that at the consecration in the mother-church of Rome—the Lateran—it always held a pre-eminent place.†

The *embolismus* is a prayer *added on* to the Lord's prayer; in the Latin mass it takes up the theme of the Prayer, with the words "Deliver us, O Lord." To S. Gregory is attributed the addition of the Apostle Andrew's name, and of the words *ab omni perturbatione securi*. Until the XI. century the names to be added after that of S. Andrew were left to the discretion of the priest. The *embolismus* is recited secretly on account of this ancient usage of adding many names, which rendered it difficult to chant. Others say it is secret in order not to interfere with the choir at this place.

At the words *da propitius pacem* the celebrant kisses the paten, because the Host is about to be placed on it, "the author of peace."

Fraction.—It is here that takes place the great liturgical action of the Κλάσις τοῦ ἀρτοῦ, the *fractio panis*.

The breaking of the Bread is done in commemoration of Christ's own act at the Last Supper, an act which so dwelt in the memory of his disciples that they who had walked with him and heard his words without recognising him, "knew him in the breaking of bread." At the words "helped by the work of Thy mercy," the celebrant places the paten under the host, and breaks, saying "Through the same Jesus Christ Thy Son our Lord"; a third portion is broken at the words "Who with Thee lives and reigns."

* Or, as Gregory of Nyssa suggests: "Let us not fall into the tempter's snare," as a parallel sentence to "deliver us from the evil one." "He who has not fallen into the first, is free of the second *evil*." Greg. Nyss. *De Orat. Domin.* Migne tom. 44. See also an article on the "English Version of the Lord's Prayer" in the *Contemporary Review* for October, 1894.

† *Liber de Ecclesia Lateranensi*, in Mabillon.

According to the Roman Rite, the Bread is broken into 3 portions only; but the divisions made by the Eastern and even by the Irish Church, were very much more complex and fanciful.*

The prayer *Libera Nos* ends with an *ekphonesis*.†

In the ancient Bishop's mass, the archdeacon turned to the congregation at this place, and intoned the words: *Humiliate vos ad benedictionem*. The clergy responded *Deo gratias*, and the Bishop then gave his blessing. This solemn benediction was intended for those who would not communicate that day. All these now retired, the invitation to do so being mentioned by S. Gregory: "Si quis non communicat, det locum."

The *Pax Domini* followed; in his ix. Epistle, 12, S. Gregory says he himself introduced it. While saying the words the celebrant makes a triple sign of the cross over the chalice with the particle: it was here that the triple benediction of the Gallican rite occurred. It is still customary for the people to make a triple sign of the cross at this place, though no benediction is now given here. The words were intended to be said when the *fermentum* reserved from a previous mass was placed in the chalice as a symbol of the unity of the church's oblation. To-day after saying them the celebrant places one of the three broken portions of the bread into the chalice, while the response "And with thy spirit" is being made. The second particle used to communicate the deacon and subdeacon, and a third was reserved for the sick.

Commixture.—On making this commixture, the celebrant says "May this mixture and consecration": words prescribed in the Ordo of S. Amand (A.D. 800) for the pope to say just before

* The Greeks have 35 portions on the *diskos*. During the fraction the Nicene Creed was enjoined to be recited in the Spanish rite by the 3rd Council of Toledo (589). A century later the *Agnus Dei* was introduced at this place in Rome. The Stowe Missal, still later, has the following responsory:

Let Thy mercy O Lord be upon us, as our trust is in Thee.

They knew the Lord, Alleluia, in the breaking of bread, Alleluia.

The bread which we break is the body of the Lord Jesus Christ, Alleluia.

The chalice which we bless, Alleluia, is the blood of our Lord Jesus Christ, Alleluia, in remission of our sins, Alleluia.

Let thy mercy, etc.

They knew the Lord, Alleluia.

† P. 53.

the archdeacon communicated him with the cup. The commixture occurs in every liturgy, and is mentioned in A.D. 441 by the Council of Orange. In the liturgy of Chrysostom, after the fraction, the priest places a particle in the cup, saying: " The plenitude of the Cup of Faith full of the Holy Ghost." " Amen."*

The *Fraction* in Rome was performed by the deacons and assistant bishops, in their place on the right of the apse; and then by all the assistant presbyters; the archdeacon confiding the oblation loaves to acolytes who stood round the altar with little sacks (*saccus*) for the purpose, and carried them to the presbyters. During the Fraction presbyters and deacons sang in a low tone, *Beati immaculati in via*, " blessed are the undefiled in the way." Psalm 118.

The *Agnus Dei* was introduced into the mass by Pope Sergius (687-701) who ordered it to be sung by all alike at the Fraction. In the IX. century Ordo we are told that the choir now returned to its place, the left side of the presbytery, to sing it. Earlier still, as we see, it was sung by everyone. To-day it is said 3 times by the priest. Sergius prescribed its recital once. In the XI. century it was said twice. Missals of the XII. century speak of it as said 3 times.

Perhaps it was not obligatory for the celebrant to say it till the XIV. century, when the Pope used to say it in his mass. The third petition " Grant us peace " has not always been said, and is not to-day said at the Lateran. According to a legend, the Madonna appeared to a poor carpenter, and gave him a medal with a lamb on one side and: *Agnus Dei qui tollis peccata mundi dona nobis pacem*, on the other; this he was to show to the bishop of the place; and hence the introduction of the words.

The *Agnus Dei* is the last portion of the mass sung by the choir, unless the *Communio* be sung.

The hiatus which appears here in the old Roman liturgical books is now filled by the prayers which the celebrant recites

* The *commixture* immediately precedes the communion, and is not the same manual act as the Roman 'rite of the *sancta*' (" fermentum ") which accompanied the words *Pax Domini*. And the fraction of one of the hosts of oblation by the pope after he had placed the *sancta* in the cup was not the ritual fraction. (See Duchesne, " Messe romaine "; " La fraction du pain," in *Origines*.) Commixture and consignation (of the cup with the host) are probably one and the same action. (Brightman, 582.)

before communion; and the change here from the plural number to the singular, as preparing for the personal act of communion, is very noticeable. Two prayers are marked in the French missal in use in the xv. century, the second being the same as that marked in the Roman mass "Domine Jesu Christe fili Dei vivi," the so-called "Prayer of S. Augustine to the Son." The subject of the third prayer is to be found in the same place in the liturgy of Chrysostom: "Let not the communion of thy holy mysteries be to me for judgment or condemnation, O Lord, but for the healing of my soul and body." The Gallican rite in the vi. century has here the benediction proper to the commixture, which was expanded into an elaborate Benediction before communion when a bishop celebrated.* For the recital of the Pater Noster at this place, see p. 54.

Kiss of Peace.—At the conclusion of the First Prayer,† the celebrant, in high mass, gives the kiss of peace.‡ The celebrant and deacon kiss the altar together; the priest then places his hands on the deacon's shoulders, saying *Pax tecùm*, to which the deacon responds: *Et cum spiritu tuo.* The deacon gives the pax to the subdeacon, who takes it to one of the assistants in the sanctuary, each of whom then gives and receives it in the same way. Hence the "Pax" is to-day only a type or figure of that spirit of charity and unity which the kiss of peace in the mass used actually to represent among the faithful. It was given by the entire congregation to each other; and this was done for the first 12 centuries. As part of the primitive Eucharist service it is mentioned by Justin Martyr, and Tertullian calls the *osculum pacis* "the seal of prayer." Innocent I. speaks of it as taking place after the consecration as a seal set on the action. In Clement's time a salute still passed between the women and men in a congregation, though the two sexes had already different places in the church. In this way the men first kissed the men, and the women the women. But S. Clement's complicated account of the form gone through in the salute given to each

* The presbyter's benediction was: "Peace, faith, and charity and the communication of the body and blood of the Lord abide always with you."

† In the ancient Ordos it takes place directly after the *Pax Domini*. Then the pope returned to his seat, and the Fraction began. In requiem masses the First prayer is not said.

‡ The kiss of peace; or simply ἡ εἰρήνη, the peace.

other by men and women, each folding their hands in their mantles, the prescriptions for the modest behaviour of the men and their up-turned glances,* show that at least for them the first epoch of Christian simplicity and enthusiasm was already past, yielding place, as in so many other things, to the ordinary sentiments and manners of the people round them: already they were no longer exclusively a "people of God," and the *osculum pacis* was more honoured in the breach than in the observance.

In the Apostolic Constitutions we read: "the men give it to the men, and the women to the women." Innocent III. prohibited the kiss of peace, and in the course of that century the *osculatorium* was introduced, a piece of metal, engraved with a crucifix which the celebrant kissed, and which was then kissed by the other clergy and the congregation. Finally the kiss of peace was restricted to those within the sanctuary; and in the XVI. century the embrace as now given superseded the kiss.

In the Eastern, Mozarabic, and Ambrosian liturgies, the kiss of peace is still given by all present. Its place is before the offertory, and it is at this place in the liturgy that Justin Martyr notices it. In Rome, later, it was, as we have seen, given as the seal on the sacred action, and in relation to the approaching communion.

A kiss was a common salute among both Jews and Pagans; it was the Roman *osculum:* and it is often referred to in Paul's Epistles. "Salute one another with a holy kiss." To this day it is much more frequent in the East, and is a ritual observance; while in Italy and other European countries it is more usual than in England.

After the 3 prayers have been said, the celebrant says the words "I will receive the heavenly bread";† and then bowing a little says 3 times "Lord I am not worthy," being the words of the Ruler to Christ, adapted to this place.‡ The celebrant's communion follows.

The wine for the first ablution (or *purification*) is poured into the chalice by a server (or by the deacon), and water

* Clem. *de Virginitate.*

† There were no settled words at the celebrant's communion till the XIII. century.

‡ We have *dic verbo* (say with a word) here, the εἰπὲ λόγῳ of Luke; the reading of Matthew is *say the word.*

and wine for the second ablution. Both are taken at the middle of the altar. The ablution or purification now taken by the celebrant only is a record of the time when it was taken by everyone who communicated. The second ablution serves to cleanse the chalice, but is of late introduction. An ablution of water is still brought to the communicants, sometimes at the altar, sometimes when they have returned to their places, in some parts of Switzerland and in Milan in the Ambrosian rite; and the ablution is still retained in the mass of ordination.*

The Communion.—After receiving the Eucharist in both kinds, and before taking the ablutions, the celebrant communicates others. Coming to the rails or to the steps of the altar with the paten or the ciborium, he makes with the host the sign of the cross signing the person about to communicate, and communicates him by placing the host in his mouth, saying: Corpus Domini nostri Jesu Christi custodiat animam tuam in vitam æternam. Amen. He then takes the ablutions, and says the prayers *Quod ore*† and *Corpus tuum Domine*, which refer to all communicants and not to the celebrant alone.

At first everyone present at the liturgy communicated as a matter of course. It was so in Rome in the time of the Younger Melania (399), and in Spain in the same century; but in Constantinople Chrysostom complains that the custom of communion at the daily oblation had died out, and that some people only received the Eucharist once a year. The Council of Autun, 670, declares that no one is to be held a Catholic who does not communicate at Christmas, Easter, and Pentecost. The Council of Trent in the XVI. century, in its 22 Session (cap. vi.) desired that all who assist at mass should prepare to communicate sacramentally.‡

Up to 1414 the faithful usually received both kinds. The primitive Christian customs, in Rome and elsewhere, show

* Benedict XIV. says there is a vessel of water and one of wine and the communicant can choose. A *mappula* was also handed to him to wipe the mouth. The ablution was taken either at the side (as in the ordination mass now) or at the altar. It was not till the XIV. century that the priest cleansed the chalice by an ablution at mass.

† This prayer is in the Leonine Sacramentary.

‡ "Non solum spirituali affectu, sed sacramentali etiam eucharistiæ perceptione communicarent." Jerome tells us that Hippolytus wrote on the question (III. century); S. Augustine's words: "To communicate daily I neither condemn nor approve," were quoted to S. Catherine in the XIV. century.

however that communion in one kind was always common; and from the first reservation in one kind was made not only by private Christians, and as the *fermentum* of the next oblation, but as a pledge of love and unity sent from one Church to another, and from Bishop to Bishop—especially at Easter. In all these cases the Bread only was reserved.* When it was first objected that the Eucharist in this form was not a complete Eucharist, the Council of Constance made it the universal discipline of the Church to communicate people, whether in or out of mass, in the one kind only, the celebrant of the liturgy alone excepted, and here it is done as completing the sacrifice, which ends with the communion.† Communion, however, in *both* kinds was the universal practice *in the Liturgy* from the first to the XI. centuries. The Host was at one time dipped in the wine, as now in the East, though this practice was condemned by the Council of Clermont, and by Paschal II. The Eucharist was received in the hands for 600 years.‡ An order was soon established in the mode of receiving, and then the deacons and deaconesses received first, in the sanctuary, then consecrated virgins, children, men, and women. But in Gaul in the VI. century people still communicated at the altar, and not outside the sanctuary; they consumed the particles with their hand resting on the altar as the bishops, presbyters, and deacons still did in the IX. century Roman Ordo.§ The words in giving the Bread used to be: *Corpus Christi*, to which the person communicating

* In the East, infants, after baptism and chrism, are communicated in the species of *wine*.

† See pp. 3, 4. Whether the Eucharist be received in either one or in both kinds is regarded by the Catholic Church as merely a question of discipline, not of dogma.

‡ Kozma, Romsée.

§ The distinction between the hand and the mouth grew up as regards the laity in general (and the inferior clergy) beginning, as was usual, with the women: a synod of Auxerre (about 578) decreed that they should not take the host in the naked hand, or even touch the altar cloth when communicating. If anyone who had assisted at the early Christian liturgy were to assist at one now, what would strike him most would be the decline of the congregational character of this great rite, and the emphasis on the hierarchical—the complete disappearance of the people's priesthood from the consciousness of all, laity and clergy alike. And it is well known to scholars (with whom it remains *in petto*) that much which is now withheld from the laity and especially from women is withheld in contradiction not only of early Christian practice but early Christian sentiment. See *Christian Monuments* (catacomb of Priscilla) · and Ecclesiastical Rome (Orders)

answered: *Amen.* For the Chalice: "Sanguis Christi poculum salutis." "Amen." About the time of Gregory the words: "Corpus Domini nostri Jesu Christi conservet animam tuam," were already used, with the response: "Amen." Alcuin adds to this form "unto life eternal," *in vitam æternam.*

The *Ordos* say that the consecrated wine is to be received by all through a gold reed (calamus); the vestige of this custom is retained in the Pope's communion at solemn mass. In these Ordos the giving of the cup was always called *confirmation*, a confirming or completing of the act. Thus a little distinction was made between it and communion in the other species: *confirmat, confirmantur* means he, or they, communicate in the species of wine.

The ministry of the Cup pertained wholly to the deacon, who prepared and mixed it, and administered it. At the elevation it was he who elevated it.

Communion is far more generally received at Low mass, which is said very early in the morning. When people communicate at a High mass, the deacon (and subdeacon) as was the primitive custom, receive first of all, then any priests or other clergy, and then the people, the deacon accompanying the celebrant with the empty paten. In Solemn Masses or at a "General Communion," the *confiteor* is first *chanted.* All, of course, receive in one kind only.

A "General Communion" is the communion, in mass, of the entire congregation in a church. Such a communion is made at the end of a mission, or of a retreat, or of some special period of prayer.

At first there was no communion out of mass *in the churches;* the sick and the absent communicated out of mass, and the faithful communicated besides, at home. Now, however, communion is constantly and daily given in the churches out of mass, at the altar where the sacrament is reserved. The form is the same as for communion in mass, except that the celebrant returning to the altar says the beautiful antiphon: *O Sacrum convivium, in quo Christus sumitur : recolitur memoria passionis ejus, mens impletur gratia, et nobis futuræ gloriæ pignus datur :* which translated is: "O sacred banquet in which Christ is received, a memorial is made of his passion, the mind is filled with grace, and a pledge of future glory is given to us." The versicle and response of the vespers of Corpus Christi, and the prayer from the collect of mass of

that day, are then said, just as they are always said at " Benediction "; and then the priest gives the Blessing " Benedictio Dei omnipotentis, Patris et Filii et Spiritus Sancti, descendat super vos et maneat semper."

The *Communio* is a sentence, usually taken from the Psalter, but which originally was a whole psalm, called the *antiphona ad communionem*, and sung during communion. The communion, like the oblation, used to take place in silence, but by the IX. century the *communio* was sung at the former. It is now said by the priest and is sometimes also sung or chanted by the choir.

The order in the Liturgies after the Communion differs considerably. The post-communion, the third collect-prayer of the Roman mass, represents the thanksgiving prayer common to every liturgy, and which sums, in other rites, the diaconal litany. It used to be preceded by an invitation, recorded now by the *oremus*. It varies with the day; and as many prayers are said here as have been said at the first collect and at the secret. There are fixed prayers to be said at these places during Advent and Lent, and saints' days and ferias are commemorated by a prayer here. Thus the second prayer in Advent is of the Blessed Virgin, the third for the church or the Pope. In Lent a third collect is added for the living and the dead.

After this prayer the celebrant salutes the people, and this is immediately followed by the *Ite missa est*, chanted by the deacon in high mass, and said by the celebrant in other masses. The choir, or the server, answers: *Deo gratias*.* There are several tones of the *Ite missa est* differing with the liturgical season. The priest now says the prayer *Placeat*, then lifting his hands he turns and blesses those present, making over them the sign of the cross.

The mass used to end at the words *Ite missa est*, and no blessing of any sort was given at this place.† A vestige of this still remains in Requiem mass where the blessing is not given, and still more markedly in the practice of the Carthusians who omit both *Placeat* and Blessing. It is clear from the decree of a council of Toledo held in 633 that presbyters

* *Benedicamus Domino* is said instead of *ite missa est* in the penitential seasons, see p. 122; in requiems, *Requiescant in pace*.

† P. 57, " Pax Domini." The blessing at the end of mass did not make its appearance in Rome till the X. century.

already gave a blessing "communicating directly after the Lord's Prayer, *and then blessing the people.*" They are enjoined not to do this, but to give the solemn benediction after the *fraction*, when *the particle has been placed in the chalice.* It is evident that the original intention of a benediction in mass was a participation of the "Peace of Christ" (John xiv. 27) as the words and the actions suggest.*

When the blessing was introduced every priest blessed with a triple cross, but since the XVI. century this has been confined to bishops.

The word mass, *missa*, is derived from missa, or missio, dismissal—in allusion to the last words of the liturgy. *Missa* was a name for all services of prayer, though it is used for the liturgy by Pope Cornelius (254), and by the Council of Carthage in the IV. century.†

Other names for the mass are Λειτουργία, *liturgy*, a public service or charge, a divine ministry:‡ this is the word used by all the Greeks; *oblatio* (used exclusively by Etheria towards the end of the IV. century), with the Greek form *prosphora*, and *synaxis* (assembly).

The celebrant then goes to the gospel side of the altar, and recites the first chapter of S. John's Gospel, called the "Last Gospel." Up to the time of Pius V. (1566) this could be said or omitted at the discretion of the celebrant, having been originally a private prayer like the "Benedicite" or Song of the Three Children said by the priest when he leaves the altar. By Pius V. this gospel was introduced into the missals. Many of the orders do not recite it, nor does a bishop at solemn mass: it is recited at the sacristy door at Clermont, and at Lyons on the way back from the altar.§

When a feast is celebrated on a Sunday or *feria* which has a proper mass of its own, the gospel of this mass is substituted

* P. 127*n*.

† It is continually used by Etheria in the *Peregrinatio* (385), for all the offices, in the sense of "the dismissal"; the transition to its use as the name for the function itself is easily intelligible from these references. Thus she writes: *ac sic est, ut prope usque ad quintam aut sextam horam protraitur missa ;* meaning that the liturgy was often protracted till 11 or 12 o'clock, the *missa* or dismissal not being made till then.

‡ The name of the administrative services which citizens rendered to the State.

§ In Chaucer we find "so pleasant was his *in principio*," and "as true as *in principio*," the first words of this gospel.

for that of S. John; and the missal is moved to the gospel side at the blessing.

Since 1884 some prayers have been said after every low mass by order of Leo XIII. for the necessities of the Church. They consist of the *Ave Maria* recited 3 times, of the *Salve Regina*, and of 2 short prayers specially composed.*

After High Mass, or after the last mass of the day, in Italy, the *Divine Praises* are said in Italian. They are as follows:

Dio sia benedetto.	Blessed be God.
Benedetto il suo santo nome.	Blessed be His holy Name.
Benedetto Gesu Cristo vero Dio e vero uomo.	Blessed be Jesus Christ true God and true man.
Benedetto il nome di Gesù.	Blessed be the name of Jesus.
Benedetto il suo sacratissimo cuore.†	Blessed be His Most Sacred Heart.†
Benedetto Gesù nel santissimo Sagramento dell' altare.	Blessed be Jesus in the most holy Sacrament of the altar.
Benedetta la gran Madre di Dio Maria santissima.	Blessed be the Great Mother of God Mary most holy.
Benedetta la sua santa ed immacolata concezione.	Blessed be her holy and immaculate conception.
Benedetto il nome di Maria Vergine e Madre.	Blessed be the name of Mary Virgin and Mother.
Benedetto San Giuseppe suo castissimo sposo‡.	Blessed be S. Joseph her most chaste spouse.‡
Benedetto Iddio ne' suoi angeli e ne' suoi santi.	Blessed be God in His angels and in His saints.

The Bishop's Mass.—The largest number of vestiges of an earlier order of things is to be found in a Bishop's mass. Some very early customs have their only memorial there. In the first centuries the bishop's was the liturgy *par excellence;* its ceremonies and customs supposed his presence and presidency.

When a bishop celebrates in his own diocese he uses a throne placed at the gospel side of the sanctuary; but when celebrating in another diocese he sits at a faldstool placed *in plano* on the epistle side of the altar.§ On the altar is placed a long-handled candlestick called a *bugia*, which is

* At Rome they are said in Latin, in other places in the language of the country.

† Introduced in 1897.

‡ Introduced in 1920.

§ In Rome a bishop always celebrates in this way, unless he is a cardinal celebrating in his own titular church, when he sits as a bishop in his diocese.

held near him when he reads. There are no altar cards, but the "Canon," or missal opened at the Canon, is placed in the centre.* A bishop does not celebrate at an altar where the sacrament is reserved: in the ancient episcopal mass the bishop of course never did so, nor is the sacrament ever reserved at the high altar of basilicas.

The vesting of a Bishop for mass is an elaborate procedure. The vestments are placed on the altar, covered with the *gremial veil*, which serves as an apron when he is seated. Having prayed before the altar (see p. 71) the bishop sits on his faldstool, or throne, and is vested by the deacon with the assistance of the subdeacon. The "Master of the Ceremonies" stands at the altar, and distributes to 10 or 11 acolytes (if there be so many) the episcopal vestments which are to be put on in the following order: The amice, alb, girdle, pectoral cross, stole, tunic,† dalmatic, chasuble, gloves, mitre, and ring. The gloves are placed on a silver plate, and sometimes the ring is carried with them. The clerks then descend and stand in a long row from the cancellum to the faldstool, and the bishop is vested, each clerk advancing in turn. The bishop washes his hands during the distribution of the vestments. The buskins or sandals are brought from the sacristy, and are put on by his personal servant. This vesting at the altar has its origin in the old custom of vesting at a small altar or in a little room, where the bishop would first sit and receive the salutations of the people as they passed by. This place was called the *salutatorium* or *secretorium*.

When a bishop celebrates solemnly on Sunday there is no *Asperges*. The asperges (or sprinkling of the congregation with holy water before mass) does not form part of the ancient liturgy, and is not customary, out of choir, at Rome. When mass begins the Assistant priest (p. 9) stands on the bishop's right hand, the other two ministers on his left. His maniple is not put on till the words at the Confiteor *indulgentiam, absolutionem*, when the subdeacon attaches it to the left sleeve. This is a record of the ancient-shaped pænula, which was not lifted up over the celebrant's arms till he was about to ascend to the altar. Another vestige is his kissing the altar

* These arrangements apply also to a prelate's mass, when celebrating in Rome.

† In a *pontifical mass* the bishop vests the subdeacon's tunic and the deacon's dalmatic, which are both put on together.

and then *the gospel of the day*, which is presented to him, after the prayer *Oramus te Domine*. On ascending the altar he incenses it, and is himself incensed, a vestige of the ancient procession with incense. After the *Gloria in excelsis*, a bishop turns to the people saying *Pax vobis*. A bishop washes his hands also at the offertory, because he used to do so after collecting the oblations of people and priests. This act is mentioned by Cyril in A.D. 347.

The bishop remains at his throne, or at the faldstool, until after the creed; because this first portion represents the old mass of catechumens, and the bishop's part did not begin till the offertory when he now ascends to the altar. He gives the *Pax* after the first communion prayer as follows: the assistant priest rises and kisses the altar with him, and then receives the embrace—it is here that anciently the bishop kissed the archdeacon—the assistant then gives it to the deacon, the deacon to the subdeacon, who gives it to the master of the ceremonies, by whom it is carried to the other assistants within the sanctuary. When communion is given by a bishop, every communicant kisses the ring on his hand first; this curious custom is the vestige of a beautiful one. The bishop used to give a kiss to his ministers and then to the communicants, and they to him. All the faithful were regarded as forming one common family with the bishop, and this was a pledge of that spiritual union when they were about to receive the Head and Master of all. The bishop washes his hands after the Communion. When the Post-communion has been read, the bishop standing before the book at the middle of the altar says: *Sit nomen Domini benedictum*, " May the name of the Lord be blessed "; to which is said the response: *Ex hoc nunc et usque in sæculum*, " henceforth and forever." *Adjutorium nostrum in nomine Domini*, " Our help is in the name of the Lord "; *Qui fecit cœlum et terram*, " Who made heaven and earth." After this sacred dialogue, the bishop lifting his arms says *Benedictio Dei omnipotentis*, and then turning to the people pronounces the blessing and makes the triple cross. This is the conclusion of a bishop's mass.* He recites the " last gospel " on the way back to his throne.

The triple benediction has been held to indicate the threefold form of the beautiful Hebrew blessing in Numbers vi. 22-27.

* The same applies to pontifical vespers.

The bishop is unvested at the faldstool, or throne, and leaves the sanctuary in his purple dress and biretta.*

Two mitres are worn in episcopal mass; the plain mitre of gold cloth, worn up to the offertory; and the costly or jewelled mitre worn for the *missa fidelium* after the offertory to the end of mass. When both mitres are on the altar, the costly mitre is placed at the gospel the other at the epistle corner. The deacon or the master of the ceremonies attends to the putting on and removing of the mitre. When the costly mitre is assumed, the gloves and ring are removed, a vestige of the collection and lavabo at the offertory.

Four or eight torches are brought at the elevation. There may on no occasion be more than eight, except at papal solemn mass on Holy Thursday.

Papal Solemn Mass.—After 1870 papal solemn mass which preserves many customs of an earlier liturgy, was discontinued, and has only been celebrated again in the last few years.

It is proper to the 3 great festivals of Easter, Christmas, and S. Peter (June 29). The pope has two thrones, one at the usual place and the other at the *cathedra* altar in S. Peter's. His deacon is a cardinal, the subdeacon an Auditor of the Rota. The Epistle and Gospel are read in Greek and Latin. The pope elevates the host at the centre and at each side of the altar; a second ostension being made by the cardinal deacon *del Vangelo*, who sings the gospel of mass, just before the Communion, when he elevates first the host and then the chalice so that all may see. The pope returns to the *cathedra* throne after the Lord's prayer and the "Pax Domini," here he stands while the deacons bring the Communion, adoring on his knees as each species is presented to him.† The pope communicates standing, and facing the people. Many explanations have been offered of this communion at the throne; Innocent III. wrote: The Roman Pontiff does not communicate where he breaks; he breaks at the altar, and communicates at his seat; the reason for this being that Christ broke the bread before the two disciples at Emmaus, but ate before the Twelve

* The same applies to pontifical vespers.

† At the pope's *credence* the Monsignor Sacristan (*Monsignor Sagrista*) tastes the wine for the ablution, just before the communion, because a subdeacon, it is said, attempted to poison Victor III. (1087) in a poisoned chalice. This is the ceremony of the *prægustatio*. But it is not papal in origin, and was observed in the houses of royal and other personages.

at Jerusalem. Bonaventure suggests that in this rite is expressed the passion of Christ, who suffered exposed to the general view, with everyone passing before him. With him agree several other writers. These explanations, however, have not a primitive savour, whereas the custom of bringing the Eucharist to the bishop by the hands of the deacon is a very ancient discipline of the Church; coming from a time when the liturgy was far more a joint and common action, and when the bishop by no means performed it all at the altar, as at a modern mass. It is a custom which may come to us from the very earliest days when the faithful celebrated their Eucharist.

The pope received the wine *through a reed*.*

At the elevation no bell is rung; the original rubric directing that the bell at consecration should be rung at *low*, but not at high mass, where it is easier to follow what is passing. Hence the use of the beautiful toned silver trumpets from the dome of S. Peter's at the consecration; a sound which has only been heard on a few occasions since 1870.

The kiss of peace is received by the cardinal bishop who acts as Assistant priest, as it used always to be received by the archdeacon of Rome in the pope's mass; and the pope then gives it to the two assistant cardinal deacons, reserving it for the *cardinal diacono del Vangelo* until after he has communicated him. On other occasions, and in the *messa di ringraziamento*, the pope kisses the instrument introduced comparatively recently, called the pax.† The pope's usual mass does not differ from that of a simple priest, but in a public mass he is always assisted by two archbishops who are the Monsignor Sacristan and the Monsignor Almoner.

A solemn mass in Rome had been celebrated on the same sites more than a thousand years earlier which retained nearly all the characteristics of the *missa fidelium*. This mass is preserved for us in the IX. century Roman Ordo called "of Saint Amand."‡

* The calamus (p. 63). It is the subdeacon who carries the paten to the throne for the pope's communion; the only instance in which the subdeacon now carries the consecrated species.

† Or *osculatorium*, p. 60.

‡ Its date is a few years before or after A.D. 800. The heading expressly tells us that it is the order in which "Mass is celebrated in the holy and apostolic Roman church" when the pontiff celebrated

The pope after a prostration at the altar, asked the pardon of his sins. The deacons then kissed the two sides of the altar (as they do in Oriental rites now), two and two, after which the pope kissed the altar and the Gospels which had been previously placed there. At the " Gloria Patri " of the Introit, he gave the Pax to all the deacons, to the prior bishop, and the prior presbyter. Then saluting the assembly with the words *pax vobis*, he read the collect prayer. This concluded the catechumens' mass. The prayer of the faithful, and the offering of gifts by the entire assembly followed. By the IX. century the number of people had so increased, that the pope no longer personally received every gift, but only those of women and men of senatorial rank, and of the presbyters and deacons. Here he washed his hands. The *secreta*, or " prayer over the oblations," followed, and was recited at the altar, facing the people. At the words *omnis honor et gloria*, the archdeacon elevated the two-handled chalice, which was touched with the Hosts by the pope. At the " Pax Domini," the pope made a triple sign of the cross over the chalice. At the kiss of peace, the pope embraced the archdeacon. The fraction followed. During it the *Agnus Dei* was sung by the choir, and by the acolytes who were holding the bowls (scyphi) and the cruets (amulæ). The chalice was held by the subdeacon; while other hosts were taken to the bishops and presbyters for the breaking. The broken hosts were brought to the pope by a deacon, who standing at his seat, facing east, communicated in the species of bread. Part of the consecrated wine in his chalice was now poured into a chalice for the people, that all might be literally partakers of one cup. Bishops and presbyters came in succession to receive the host from the pope, the archdeacon giving them the chalice.* The pope then communicated all those of senatorial grade, others being communicated by the bishops and presbyters present, and the deacon ministering the wine. As the pope went to communicate the people, the singing of the *communion* anthem began. The pope then, returning

on solemn days, collected with great care and diligence according to the investigation made " by our holy forefathers." We owe this liturgical document to the nuns of the monastery of Saint Amand.

* They consumed the Bread, placing their hands on the altar on the North side. The deacons consumed it in the same way at the South side.

to his seat, communicated the minor clergy. He now saluted the people from the altar; said the third collective prayer, and the deacon cried *Ite missa est.*

At the beginning of mass the pope read the collect at his seat; he then sat down facing the people, while the subdeacon read the epistle.

On his way to celebrate, the pope was met by a cleric, carrying a portion of the holy bread consecrated at the last liturgy, and destined for the rite of the commixture. The IX century Ordo says *salutat sancta*, " he salutes the holy things." De Rossi has suggested that this was the origin of the present custom of exposing the sacrament at some side-altar in the pope's path to the sanctuary, whenever he celebrates mass in a Basilica. He still stops to adore the Eucharist when passing up S. Peter's to celebrate even a low mass.

These ceremonies should be compared with the account of the Roman rite, and with the peculiarities of episcopal, papal, and Oriental mass.

Oriental Rites.

The earliest form of the liturgy of the East is recorded for us in the explanations of S. Cyril of Jerusalem to catechumens, delivered A.D. 347, and in the fanciful formula, with a rite more or less exactly representing the liturgy of the time, composed by the compiler of the 2nd and 8th Books of the Apostolical Constitutions. The Syrian liturgy of the IV. century described by Cyril was that of the great patriarchate of Antioch; but the distinctive features of the rite of Constantinople—the byzantinized rite which superseded it—grew up between the IV. and the VI. century. These features include the great procession of entrance, the preparation of the elements at the *prothesis*, or credence-table, before the mass, a feature common to Eastern liturgies, and the procession of the *oblata*, or offertory-procession to the altar. The Oriental liturgy has preserved the prayer of the faithful, the recitation of the diptychs, and the diaconal prayers.

In assisting at an Oriental mass it should be borne in mind that the elevation (properly, the ostension) of the elements takes place before the communion and not at the consecration, and that the positions of the kiss of peace, the Pater Noster, and the Fraction differ in different rites: the Kiss of Peace occurs, however, *before* the anaphora. In the Byzantinized

rites a curtain is drawn across the sanctuary, or in front of the doors of the ikonostasis, during certain portions of the mass. Its ancient use was to veil the sacred actions from the assembly until the exit of the catechumens and the non-communicants. The mystical reason given is that as Adam's sin closed the gates of Paradise, so Christ's life and death opened heaven to mankind, and hence the curtain is withdrawn at the consecration. The curtain, however, is also drawn during the fraction and communion of the celebrant. The deacons still use the *flabelli*, fans made of peacocks' feathers or of silver figured to represent the 6-winged seraphim of Isaiah's vision.* In the pure Greek rite mass may always be concelebrated and the order of other liturgies (*e.g.* the Ethiopic and Chaldean) requires or assumes the presence of at least one other priest.† In most Eastern rites also, the deacons, at least, communicate with the priest. All receive standing, and in both kinds at one and the same time, from a spoon which the celebrant, standing at the doors of the ikonostasis, dips into the chalice. In some rites (*e.g.* Ruthenian) the celebrant washes his hands just before the communion; a custom which used to be common to everyone in the church who was going to receive (Cf. Chrysostom Hom. iii. in Ep. ad Ephes.).

The solemn procession with the oblations has developed, while the solemn oblation of the people, here as in the West, has disappeared. The priest and deacon come out from the north door,‡ the deacon carrying the paten on his head, and the censer, the priest the chalice in his hand. They pray for all as they proceed. Here, too, takes place the beautiful *cheroubikon* or Hymn of the Cherubim. There is no instrumental music, and, with the exception of the Russian Church where the beauty of the voices is unrivalled, the chanting is of a rude undeveloped character; but this barbaric singing is often very joyous.

* See for fans in the West, *Ecclesiastical Rome*, The Pope.

† There is, properly speaking, no 'low mass' in the East, though most of the romanised Easterns have adopted it. Such a mass must however be accompanied by chants, and in many rites by the ministry of deacons; it is indeed held to be desirable that as many deacons and ministers ('psalts') as possible be present, and in the Greek and some other 'low' masses incense is used. Moreover daily mass, as the arrangements of lections etc. in the liturgical books show, is not contemplated in certain Eastern rites (*e.g.* the Chaldean).

‡ The ikonostasis, or presbytery-screen, has a central and two side doors.

The Hymn of the Cherubim in the Greek rite of S. John Chrysostom is:—" We who mystically represent the cherubim and who offer to the life-giving Trinity the thrice-holy hymn, do put away all worldly care, as those about to entertain the King of all, coming invisible, surrounded by the angels. Alleluia. Alleluia. Alleluia."

It is recorded that at the Council of Florence, when the union between East and West was effected and mass in the Eastern rite publicly solemnized in the city, the Greek rite was held to be " più grave e più degna " than the Latin, by the spectators.

NOTES ON THE DIFFERENT RITES SEEN IN EPIPHANY WEEK.

Syrian (Siro).—Syriac Liturgy of S. James the Apostle.* At a solemn mass the priest, in his black soutane, standing at the foot of the altar and accompanied by a deacon and ministers, recites some opening prayers, and is then vested in a coloured cope-shaped chasuble. [*Mass of Catechumens*] He goes up to the altar with the ministers and burns incense. The entrance with the Gospel and the chanting of the Trisagion follow. A clerk in a black soutane now reads the epistle facing the people; after which the people sing Alleluia and the gospel is read by the celebrant standing on the altar steps facing the people, the book being placed on a light lectern;† lights are carried and incense is swung by the incensing deacon after each completed sentence. [*Mass of the Faithful*] The creed follows; priest and people are incensed; then the priest, turning, incenses all round him. He washes his hands and ascends again to the altar. The kiss of peace is exchanged between the priest and his 2 chief ministers; they place their hands on one another's arms and kiss either shoulder. The solemn portion of the mass is now reached, and the ministers use the silver fans, attached to long poles, while the priest trembles the *aër*. Cymbals and bells are sounded at the *sanctus* and *hosanna* which are sung by the people.‡ The words of institution

* The following rites are described from the point of view of the spectator. See *liturgies* in Appendix A.

† Among the Syrian Jacobites and Catholics and in the Coptic churches the priest reads the gospel; the lads who minister as deacons being too illiterate to fulfil this diaconal function.

‡ Where there is no congregation, as here, by the ministers.

are said in a very solemn manner and aloud, and the host and chalice are each slightly lifted. At the invocation of the Holy Spirit which follows the assistants respond: Amen. The Great Intercession and commemorations of the living and dead follow the consecration in Syrian and Byzantine rites: The deacon says, "Again we commemorate . . ." the priest prays, "Remember O Lord . . ." and the people respond. Then the Fraction and the commixture of the bread and wine, accompanied by a chant. The Lord's Prayer is said by the people, and the priest adds the *embolismus*, beginning "And lead us not into temptation." The fans are waved again, a blessing is imparted, and the host and chalice once more lifted. The priest now communicates himself with a spoon; then facing the people with the chalice on which is placed the paten, he says "Holy things for the holy," and at the end makes the sign of the cross with the chalice.* The fans, cymbals, and bells are used during this ostension. Afterwards, the priest turns to bless; then consumes the rest of the sacred species. Deacon and clerks sing a responsory with Alleluia. After the ablutions, the deacon cleanses the chalice and takes it away, and the priest, descending from the altar, resumes his biretta, bows with his deacons, and leaves the sanctuary. This mass takes a bare hour.

Greek Rite (Greco).—The liturgy is that of Chrysostom, the language Greek.

In a low mass,† the priest having washed his hands prepares the gifts at the gospel side of the altar, and covers them. He then incenses the gifts and the people. The litanies follow, to which Kyrie eleison is responded. The gospel is read at the centre of the altar, facing the people. The gifts are shown to the people [in solemn mass the Great Entry takes place here] and are placed at the middle of the altar. The prayer over the *oblata* and the creed follow;‡ and then the anaphora. At the consecration the priest and his deacon or servers bow, and a bell is rung. There is an *ostension* before and after the deacons' communion.§ The celebrant

* The rite differs a little here when there are communicants.

† P. 73*n*.

‡ The *filioque* is not said, even in presence of the Pope; the Melkites, however, insert it.

§ In the solemn liturgy the ikonostasis is closed after the ostension, and the deacon elevates the chalice (which contains the hosts for communion) after his own communion and before that of the people.

consumes the remainder of the elements at the gospel side. The addition of a *little warm water*, after the commixture and just before the communion, is peculiar to the liturgy of Chrysostom. A kettle of hot water was used at the Paschal feast by the Jews. The warm water is put into the chalice with the words: "The warmth of faith, full of the Holy Spirit"; and in a simple low mass is warmed on a spoon by the server. This mass takes from ¾–1 hour. Solemn mass (see Appendix B) may be seen any Sunday, at 8.30, at S. Atanasio.

Greco-Melkite (Greco-Melchita).—The liturgy is that of Chrysostom, the language Greek *or* Arabic.

The celebrant wears the high stiff biretta with a veil pendent. He prepares the oblations at the centre of the altar; the bread used is leavened. Then the gifts and people are censed. In 'low mass' the gospel is read at the centre, the biretta is replaced afterwards, and the celebrant blesses incense and re-incenses. He brings the gifts to the centre of the altar, wearing the humeral veil, and the biretta is now finally removed. The chalice veil or *aër* is waved or trembled over the gifts, whenever these are uncovered. At the consecration incense is swung, the priest bows, a bell is rung, and the chalice is lifted. Then the gifts are censed round about. The celebrant and deacons offer joint prayers all through. Warm water is added to the chalice, and incense is used during the priest's communion. After the communion, the ostension. The chalice and paten are then removed to the gospel side. The celebrant descends, and then ascending the altar at the gospel side consumes what remains of the sacred species. This is a very solemn and dignified rite. The low mass occupies 35-45 minutes. It may be seen any Sunday at the Greco-Melkite church on the Celian hill. The celebrant wears the ancient-shaped *pænula*, of embroidered satin. The ceremonies of these Syrian-Greeks differ a little from those of the pure Greeks, but the liturgy is identical.

Armenian (Armeno).—The liturgy used is that "of S. Athanasius" or "of S. Gregory the Illuminator," founded on the liturgy of Basil (it represents an early form of the Byzantine liturgy); the language Armenian.

If the Armenian low mass is celebrated by a bishop he enters in a great coat lined with fur over his purple clothes. A minister, in a red tunic bordered with gold, previously

sets the paten and chalice on the altar, and the vestments. The celebrant is dressed standing at the altar; he descends and begins mass with the *confiteor*,* and on ascending at once prepares the oblations. Unleavened bread is used by Catholic Armenians. He reads the Gospel at the centre of the altar, two lights being held before it. Then he recites the creed together with the deacon. [Who, in solemn mass, holds up the book of the gospels; the Great Entrance following.] After the consecration, the General Intercession. At the ostension the elements are first elevated without turning, then both are elevated turning to the people; the two lights being brought as at the Gospel. The Fraction follows, then the Communion, and the ablutions are taken at the centre. The celebrant turning to the people reads the prayer for blessing and the last Gospel;† the lights are held as before. The celebrant holds a silver crucifix with which he makes the sign of the cross all through the rite. The bow and genuflexion are both used. This mass occupies 20 minutes to half an hour.

[The Armenians have a mass intermediate between this 'low' mass and solemn mass (cf. *missa cantata*, p. 6). It is served by inferior ministers and as there is no deacon the *prothesis* and Great Entrance are omitted. Curtains are drawn; the kiss of Peace is given (in the Latin way); the *anaphora* which follows is recited by the celebrant with arms extended, and the flabelli are waved. This mass takes 1¼ hours.]

For the order of solemn mass see Appendix B.

Coptic (**Copto**).—The liturgy usually employed is that of (the Coptic) Basil; the language Coptic, with some Arabic words.

The celebrant wears white and gold vestments and the Greek black biretta, and carries a silver crucifix. The 'low' mass is a short one, and the rite very dignified. There are long prayers of the Faithful after the Gospel and before the Creed. The *anaphora* contains a recital of God's dealings with men, ending with the words of institution at the Last Supper. The Commemorations of the saints, the living, and the dead, which are dialogued (with *Kyrie eleison* etc.), follow the Epiklesis and are interrupted by the 'manual

* This has been introduced, under Latin influence, since the XII. century.

† A Latin importation of the same date.

acts ' and the Lord's Prayer. The gifts are twice lifted up, once when the celebrant says the *hagia tois hagiois* and again when, holding up the paten in both hands, he says " Amen. I believe, I confess . . . that this is the life-giving flesh . . ." This is followed by his communion, at which both servers hold lights; the *ostension* proper comes here (before the people's communion) and the usual Greek words *ta hagia tois hagiois* (' holy things to the holy ') are repeated. What remains of the sacred species is now consumed, and the ablutions and thanksgiving follow. The rite ends with the repetition of the Lord's prayer, inaudibly, by priest and people alike, and a blessing is pronounced in Arabic. The Catholic Copts kneel at the consecration and for the communion; but the monophysite Copts receive standing, and by intinction, the Catholics receiving in one kind only. The deacon, however, in the Catholic rite, still receives standing.

For the Coptic solemn mass, with the *anaphora* of ' Mark or Cyril,' which represents the real type of the liturgy of Alexandria, see Appendix B.

Sub-Syrian Rites.

Syro-Chaldaic (Caldeo).—The liturgy is that of SS. Addai and Mari* (two of the 72 disciples), the language Chaldaic, nearly akin to the Aramaic idiom spoken by Christ.

The bishop is vested *in plano*. He wears a precious mitre and carries a silver cross in the left hand. In a solemn mass he is assisted by 3 deacons, one of whom wears a cope, the others are in white albs and cinctures, the stole in one case being pendent over the right shoulder,† in the other it is worn over the right and fastened under the left arm. Every word is said aloud.

The liturgy begins with the words *gloria in excelsis deo, et in terra pax* . . . (3 times), the *pater noster*, and 3 psalms. Two prophecies‡ are read at a folding lectern by lectors, the bishop meanwhile being seated *in plano*. The ' Antiphon before the Apostle ' is sung, then the Epistle. After the epistle, the *Zumara* (" Song," with the alleluia) is sung at

* This is the Persian rite used by the Nestorians.

† The diaconal stole has been worn in East and West pendent from the (*left*) shoulder at least from the IV. and V. centuries (Rome excepted).

‡ iv. Kings ii. 1-15; Acts i. 1-14.

the gospel side, and the deacon asks the usual blessing (pp. t. 18, 25*n*.). He reads the Gospel at the centre facing the people; lights are carried, and incense is used at the pauses in the reading. The mass of the faithful opens with the diaconal prayers [meanwhile the paten is incensed and bread put upon it, but it is not brought to the altar]. After the dismissal by the deacons [Let him that hath not received baptism depart, Let him that doth not receive the sign of life, Let him that doth not accept it, depart, Go, ye hearers, and watch the doors] the procession with the gifts is made to the altar, the deacon bearing the chalice and paten which he then prepares with the celebrant. An anthem accompanies it: " I waited patiently for the Lord. The body of Christ and his precious blood are upon the holy altar. Let us all draw nigh. . . . Holy, holy, holy, Lord God. The poor shall eat and be satisfied." This is followed by a joyous song, the *Anthem* of the mysteries (which differs with the day). Before it is sung, the bishop goes outside the sanctuary and placing cross and gospels in the hands of the deacons, says: " Christ our Lord account you worthy to meet him with open face " [Where the sanctuary arrangements are not adapted for this, the bishop slowly descends from the altar after the *prothesis*, and then ascends slowly, during the chanting]. At the conclusion of the anthem of the mysteries the bishop again descends and sits, and all the assistants kiss the altar and then the bishop's hand, a most interesting vestige of the oblation of the faithful which is represented by all this portion of the liturgy from the gospel. The diptychs begin to be sung during this, and after it the deacon chants the Creed. The kiss of peace is conveyed by the deacon, each person placing his folded hands in the deacon's and then kissing his own. The bishop now rises to incense the *bêma ;* the ministers chant continually. The anaphora follows, and cymbals and lights are used. The prayer with the words of institution are answered by the people, and incense and bells are used. The General Intercession comes next, with the Commemorations of the living (the saints, Church, pope, bishop) and the dead—it is interrupted by the Epiklesis which obviously marks the ancient moment of the consecration. The celebrant now recites Ps. 122 [123] and the people chant Ps. 50 (*miserere mei Deus*); meanwhile altar and people are incensed by the celebrant.

At the Fraction the host is lifted up and then dipped in the chalice (commixture) which is lifted: all kneel, bells ring, and the deacons chant with cymbals: " See that it is I myself. I am the bread which came down from heaven. . . . Whoso hath love approacheth and receiveth it and liveth for ever in me and inheriteth the kingdom. . . . The cherubim and seraphim and archangels present themselves with fear before thy altar, and look upon the priest who breaks and who distributes the body of Christ for the remission of sins." The consignation, the blessing, and the fraction for the communion follow; and then the Lord's prayer, the ostension, and the communion. Afterwards a priest and the people alternate the *anthem of the bêma* and the responsory, according to the festival.* Three ablutions are taken, one in wine, one in water and wine, and a third in water. The sacred vessels are removed, as they were brought, by a coped deacon. The Lord's prayer is said a third time before the chant which concludes the liturgy (Ps. 147 [148] 1-6 O praise the Lord of heaven . . . *farsed*), when, as at the beginning of mass, it is repeated and paraphrased.

In what is called by the Catholic Chaldeans an ' ordinary ' (*i.e.* low) mass, the prophecies are omitted, as also the kiss of peace, and some of the songs. In place of the ostension, the bishop or other celebrant, just before his communion, holding the host with his left hand on the sacred table, half turns to the people, saying: " Blessed is thy body and thy blood, O Lord, which body and blood thou hast given to the peoples as a remission, and with which thou hast sanctified our nature, that we may glorify thy sovereignty."

The communion of the people is expected in every celebration of the liturgy, which possesses special interest for us in many of its features. It preserves the prophecies and the psalmody, the ceremony of the oblation—with which is connected, as anciently, the diptych petitions when those who have offered and those not present to offer are specially commemorated,—the diaconal prayers of the faithful, and that congregational element in the alternated prayers, acclamations, and songs, which has been completely lost in the Roman rite.

* This represents the hymn after receiving the bread and wine mentioned by Tertullian (Apol. 39) and by Pliny in his celebrated letter to Trajan.

Syro-Maronite (Siro-Maronita).—The liturgy is the Syriac of S. James with Latin importations.

It is preceded by the preparation of the elements, and by a 1st and 2nd ' officium ' corresponding to the Greek *enarxis*. During the 2nd, the minister cries: " Let us stand erect in prayer and deprecation." The censing of the *oblata*, the epistle, the alleluia, censing of gospel, *Kyrie eleison*, and a short (the diaconal) prayer for the clergy, the congregation, and their dead, precede the reading of the Gospel. All through this rite the server chants hymns and *homilia*. The general memento of the dead is made after the gospel, more incense is used, the creed, *lavabo* and the *orate pro me ad Dominum nostrum* (the *orate fratres*, p. 37) follow. Then the *anaphora*, which begins with the first of the 3 Latin prayers before communion. The words of institution are answered, and the *anamnesis* is said by both priest and deacon (or server) together. A few words record the kiss of peace, before the anaphora, as a few words—after the consecration—between the commemoration of the Madonna and the other commemorations, suggest the *epiklesis*. The fraction, elevation, Pater noster (said with the server) and blessing, follow. There is an ostension of the host at the ' holy things to the holy,' a confession of faith before the communion, and a blessing with the sacred elements before the people's communion. The mass ends with a short post-communion prayer, a prayer for blessing upon all, and *Ite in pace*.

In a low mass (called by the Maronites " *messa romana* ") the gospel is read at the centre facing the people, first in Syriac then in Arabic. In pontifical mass, the bishop sits while the deacon censes the altar and recites the diaconal prayers. He does not put away the pastoral staff till after his *lavabo* and ascent to the altar for the mass of the faithful. At this moment his cope is changed for a chasuble. The intervals between the beginning of mass and the epistle and gospel and between the consecration and the communion are much longer than in the Latin rite. Incense is employed in both low and high mass, and in the East cymbals are used in the latter. The Maronites use the Latin genuflexion, kneel at the consecration, use unleavened bread, and wear (or may wear) the Western chasuble in place of their ancient cope-shaped chasuble. Low mass takes $\frac{1}{2}$ an hour, high $1\frac{1}{2}$ hours.

Greco-Slav Rites

Greco-Ruthenian (Ruteno).—The liturgy is that of Chrysostom; the language Slav.

The celebrant at a low mass is vested as far as the alb and cincture (but, since 1891, as far as the chasuble) and then prepares the oblations. [This is done privately at a low mass.] He says Ps. 50 and proceeds at once with the mass—the litanies, *troparia*, trisagion, epistle and gospel. The gospel is said as in the other rites described, the chalice is offered in the Latin way, and many of the prayers are said inaudibly. The celebrant makes the profound inclination at the consecration, then elevates both kinds together, and one of the ministers rings a bell. The veil is much used as in other Eastern rites to cover the chalice and to hold or tremble over it. A peculiarity of the Uniat Ruthenians is that they do not add hot water to the chalice. There is a second elevation of the elements without turning round, and then the Communion. The hands are washed before it. The mixed chalice is then shown at the centre and both sides of the altar, the remainder of the sacred species is consumed, and the ablutions taken. The chalice is cleansed with water. The ministers fold the corporal and take it and the vessels away, while the celebrant makes the thanksgiving at a prie-dieu before the altar. Low mass occupies about 35 minutes, with the prothesis 45 minutes; high mass about 1 hour and ten minutes.

Greco-Bulgarian (Bulgaro).—Liturgy of S. Chrysostom, language Slav.

A bishop's low mass is ordered as follows: He enters vested, and prepares the gifts at the gospel side. Descends, recites the 50th Psalm, ascends at once and opens the book. The typica and beatitudes *or* the antiphons for the day are recited. All is said in an inaudible voice. The gospel is read at the centre and then the sign of the cross is made with the book. After washing his hands the bishop turns round and presents the veiled chalice and paten to the people (which represents the Great Entry). At each part of the consecration he bows, then elevates both kinds together. He turns twice to bless the congregation between the consecration and communion. After the Communion there is an ostension of

the chalice, then the wine is finished, and the ablutions taken. The mass concludes with blessings.

Ruthenians and Bulgarians both say regularly a low mass, and no incense is used at it. The Bulgarians have no liturgical books of their own, but use the Ruthenian. The Roumanian and Montenegrine rites are similar. The liturgy of the pure Greek and Syrian-Greek (Greco-Melkite) rites is identical with that of these Greco-Slav rites, which differ from them and from each other in the ceremonies only.

CHAPTER II.

LITURGICAL ACCESSORIES.

Liturgical accessories—The sign of the cross—The language of the mass —Posture for prayer—Vestments, amice, alb, cincture, maniple, stole, chasuble—Origin of vestments—Liturgical colours, the dalmatic, the cope, the cotta—Ecclesiastical head-dress—Sacred vessels—Incense—Bread—Wine—Washing of hands—Music.

THE SIGN OF THE CROSS.

THE Christian custom of signing the forehead with the sign of the cross, is traceable to the first age of the faith. Tertullian (circa 155-230) in an often-quoted sentence* speaks of the Christian on all occasions making the sign of the cross on his forehead; it is possible, however, that this very frequent use of it was a special observance of the Montanists. Origen (185-253) and Clement of Alexandria refer to it as the *tau* of the passage in Ezechiel;† the latter declaring that the cross is the special sign of Christ and of the Christian, and is the *tau* of Rev. vii. 3. "Hurt not the earth, nor the sea, nor the trees, till we sign the servants of God in their foreheads."

In Hebrew, as Padre Garrucci points out, *thau* meant *signum*, a sign, as well as represented the letter T, and it is as a frequent *sign*, as we see, that the cross first becomes familiar to us. "The sign of the Son of Man" in the heavens mentioned in the Apocalypse appears clearly to refer to the cross, "the *tau* of the Son of Man."

Though the forehead was most usually signed, the mouth was sometimes signed, and the breast also. All these 3 signs are retained in the sign of the cross made in the mass to-day before the reading of the Gospel. The sign on the mouth is still retained at the opening words of the Divine office.‡

* *De Corona Militis*, cap. 3.

† Ezechiel ix. 4. "Mark Thau upon the foreheads of all the men that sigh, and mourn for all the abominations that are committed in the midst" (of Jerusalem) . . . "but upon whomsoever you shall see Thau, kill him not, and begin ye at my sanctuary."

‡ Matins: "Domine labia mea aperies," Lord Thou shalt open my mouth.

It is now made from the forehead to the breast. Leo IV. (847-855) says it should be made with 3 fingers, to signify the Trinity. Innocent III. describes it as being made " descending from above to below, and passing from the right to the left " symbolising that Christ came from heaven to earth, and from the Jews passed to the Gentiles. But he tells us that some make it from left to right, because we are to pass from misery to glory.* The general Western custom of making the sign of the cross from left to right came in in the time of Pius V. (1566-1572).

The Eastern way of making the sign, with the right hand fingers closed, and from right to left, can be seen in the churches of the Orientals in Rome.

The sign of the cross is made on many occasions; on entering a church, at the beginning of any of the offices of the church, when the first words of mass are said " In the name of the Father, and of the Son, and of the Holy Ghost. Amen," at the Gospel, at the words in the " Sanctus " " Blessed is He that comes in the name of the Lord," and in other places. It is also made over objects to be blessed, over the incense and over the oblata at mass, and over persons when giving the benediction, with the right hand. The sign of the cross was made about 6 times during mass in S. Gregory's time, 6 times in the *Canon* in the IX. century; while Innocent III. says it was made 25 times;† it is now made still oftener.

LANGUAGE OF THE MASS.

It is now universally recognized that Greek was the earliest language of the Christian Church. S. Paul writing to the Romans writes in Greek, and James's Epistle to the " Twelve tribes of the Dispersion " is in the same tongue.

It was in that language which " gives a soul to the objects of sense and a body to the abstractions of philosophy " that Christians first realized the new spirit of worship and first gave it expression.

Its use is to be traced in our liturgy and in all ecclesiastical terms: liturgy, homily, catechumen, psalm, hymn, parish, acolyth, deacon, presbyter, bishop, pope, eucharist, baptism, chrism, cemetery.

The later Jews celebrated the praises of Jehovah " in the

* *De Sacro Altaris Mysterio.* A.D. 1198-1216.

† This was in the Gallic-Roman ceremonial.

language that the prophets spake"—that ancient Hebrew which so differed from the popular language spoken that it was necessary to provide *targums*, "interpretations," to translate the service. So the Greek, Syriac, Coptic, Slavonic, Chaldaic, Wallachian, Ethiopic, and Armenian churches still use the ancient "dead" language of their country in the Liturgy. When Latin took the place of Greek in Rome it was the vernacular of the country, and it continues to be used for the Liturgy and the Divine office throughout the West.

The Reims annotators, on 1 Cor. xiv.,* say "Prayers are not made to teach, make learned, or increase knowledge (though by occasion they sometimes instruct us) but their special use is to offer our hearts, desires, and wants to God; and this every Catholic does according to his condition, whether he understand the words of his prayer or not."

It is in harmony with the genius of catholicism to regard prayer as primarily an attitude of mind, and its most effectual fruit as the establishing of this attitude. Synesius the Neoplatonist bishop of Ptolemais, the friend and pupil of Hypatia, says: "Yet it is by the mind alone that we can approach God—the tongue serves only to communicate between man and man."

It is impossible not to be impressed by the idea of a language that should be common to the expression of worship all over the world. In worship, at least, every man would find himself at home. But in a common symbolic expression for ideas and emotions that are common to humanity, we have in fact a universal speech. Nowhere has the power and charm of a "dead language" put to living uses been better expressed than in these words of the author of "John Inglesant": "Sound is there, but inarticulate, or if articulate, in the hallowed words of centuries, which have lost the note of finite utterance and become universal as silence itself."

POSTURE FOR PRAYER.

The most ancient of all the attitudes of prayer among Christians was that of standing with the hands and arms extended. The only remnant of this to-day is the attitude of the priest at the altar. The first Christians used both the postures of kneeling and standing, as we learn from the Acts. The Jews recognised three ways of "bowing before the Lord," bending the head, bending the knees, and the prostration.

* See verses 2, 3, 14.

Of these, prostration no longer exists in the West, except for the clergy and those about to be ordained at the commencement of the Ordination Mass. Christ himself speaking to his disciples, says "*whensoever you stand praying . . .*"

The Council of Nicæa decreed that the people should stand while praying. The IV. Council of Carthage required penitents to kneel through the services. During the penitential seasons all used to kneel at some portions of the service; the deacon inviting them to do so with the words: *Flectamus genua*, and to rise by saying: *Erecti stemus honeste*, or *Levate*. A vestige of this remains in the offices for Friday and Saturday in Holy Week. The Ordo of S. Amand (IX. century) has a rubric, that on Sunday the concelebrating priests shall stand, and on week days shall kneel, when the *Sanctus* of Mass begins.*

On Sunday the proper posture at mass is standing, in memory of the Resurrection. This is prescribed by the Council of Nicæa. All should stand for the offertory, and from the preface to the consecration, from the consecration to the end of the communion, and for the post-communion prayer; but it has become customary to kneel or sit.

In the East they still stand for prayer, and where Westerns kneel Orientals make profound inclinations.

It has been said that the Christians did not stretch up the arms in prayer, as did the pagans, out of a sentiment of humility; but preferred the outstretched hands as we see them represented in the *orantes*. It is more probable that the first Christians followed the Jewish custom, which was to raise the hands to the shoulders while speaking the blessing in the synagogues; but when the blessing was given in the Temple to raise them above the head. This attitude of the Jewish elder became the attitude of the Christian multitude, of "the Church in prayer."

The spreading of the hands in prayer was, then, both a Jewish and a Christian custom; that of folding the hands dates from the V. century, and is of Saxon origin.†

* On fasts and at *requiems* those in choir kneel for the collects and post-communion, and from the consecration to the *Pax domini*.

† Three manners of venerating are recognised in the Catholic Church: *latria*, the worship which is only and can only be given to God; *dulia*, the veneration given to angels and the saints "reigning together with Christ" (Apoc. xx. 6, and xxii. 5); while *hyperdulia* is a term invented for the veneration given to Mary as the most excellent of the mere creatures of God.

VESTMENTS.

The vestments of the priest in celebrating mass are 6 in number. They are divided into greater and lesser; the greater are the chasuble, alb, and stole, without which no one can celebrate; the lesser are the amice, cincture, and maniple. They are described in the order in which the celebrant vests himself with them, with the prayer which he says as he puts on each separate vestment.

(1) The *amice*, from the Latin to cover or enwrap, is a rectangular piece of white linen 3 feet long and 2 feet wide, with a string at each of the upper corners. It is marked with a cross. The amice was originally a covering for the head and neck. It is so worn by the Coptic priest until the recital of the Preface, and the Dominicans still approach the altar for mass with the head covered by the amice.* To-day the priest places it first on his head, and then ties it round his neck, saying: "Impone, Domine, capite meo galeam salutis, ad expugnandos diabolicos incursus." Place O Lord upon my head the helmet of salvation, against all diabolical wiles.†

(2) The *alb*, from the Latin *albus*, white, is a loose fitting linen tunic, trimmed with lace round the bottom. Though always white and made of linen now, albs used to be made of silk and gold, according to Dr. Rock, who cites the gift of silken albs made to S. Peter's in Rome in 855 by Ethelwulf, father of Alfred the Great. Red green and blue albs are mentioned in an old inventory of the monastery at Peterborough, and Benedict XIV. mentions a black alb worn on Good Friday. Innocent III. declares that the white alb signifies newness of life, and quotes Ephesians iv. 23, 24.‡ Amongst Orientals the alb pertains to all orders of the clergy, and, though originally of linen, is now often made of silk. The alb or *stoicharion* in Russia is directed to be of purple during Lent. By the Copts it is called Kamis, *Camisia*, and Koutino (χιτώνιον), and no priest ventures to enter the sanctuary unless he is wearing it. The prayer at putting on the

* The *amice* is the vestment which most nearly resembles the Aaronic ephod. The Greeks have no amice, but the Armenians have a stiff collar or shoulder-piece called *vagas* with an amice attached.

† Cf. Ephesians vi. 11-17.

‡ *De sacro altaris mysterio.*

alb is: "Dealba me, Domine, et munda cor meum; ut in sanguine Agni dealbatus, gaudiis perfruar sempiternis." Wash me O Lord and cleanse my heart, that being made white in the blood of the lamb, I may enjoy eternal delights.

(3) The cincture, *cingulum*, a girdle which always accompanies the alb. It should be of linen, and long enough when doubled to go round the body. It used to be wide and made of precious stuffs, sometimes even jewelled. It varied in colour with the alb, but is now uniformly white, although the Rubrics allow of its being coloured (Sacred Congregation of Rites, June 8, 1709). It is terminated by 2 tassels. The symbolic meaning of the girdle is noticed in Isaiah xi. 5, Luke xii. 35, Apocalypse i. 13. The western girdle is knotted in front.* Prayer at putting on the girdle: "Præcinge me, Domine, cingulo puritatis, et extingue in lumbis meis humorem libidinis; ut maneat in me virtus continentiæ et castitatis." Gird me O Lord with the girdle of purity, and extinguish within me the humours of concupiscence, that the virtue of continence and chastity may abide in me.

(4) The maniple, *manipulus*. This is a strip of stuff embroidered with 3 crosses. It is tied on the left arm, just above the wrist. It is about 4 inches wide and 2 feet long.† It agrees in material and colour with the stole and chasuble. Its ancient use was that of a handkerchief, and the hands were wiped on it. Alcuin mentions it as such, and says it "designates the present life in which we suffer from superfluous humours." Hence another name for it was the *sudarium*. But since the XII. century it appears only as a liturgical ornament, and is no longer made of white linen.

The prayer on assuming the maniple: "Merear, Domine, portare manipulum fletus et doloris; ut cum exultatione recipiam mercedem laboris." May I deserve, O Lord, to bear the maniple of weeping and sorrow, that I may receive the reward of my labour with exultation. The allusion is to Psalm 125, verse 7. [126, verse 6.]

The maniple is mentioned in the VI. century as part of the insignia of deacons.‡ It was worn as now on the left arm,

* The Jewish vestment, the girdle (abnet), was only worn when on sacrificial duty.

† A Council in 1287 directs that the length of the maniple shall be 2 feet. In some parts of England little gold and silver bells were attached to the edge of the maniple. Dr. Rock, *Church of our Fathers*.

‡ *Liber Pontificalis* (Ed. Duchesne, i. 171, 189*n*., 225*n*.).

and was called *pallium linostimum*. Such a linen napkin was used on occasions of ceremony, either to receive or to offer a gift—we find it folded and placed on the left arm, the ends pendent. It formed part of the ceremonial dress of the Roman Consul when he inaugurated the Games. In the IX. century the *mappula* of the Pope is spoken of.* It is found on the early IX. century mosaic of the Madonna in S. Maria in Domnica (temp. Paschal I.) pendent from her left arm, where Armellini alludes to it as "a sign of honour without which the ministers cannot approach the altar." It is not depicted in mosaics till the VIII. and IX. centuries.

The cuffs or sleeves worn by Eastern priests resemble this liturgical ornament of the Roman Church.

(5) The stole, *stola*. The stole is a long band about 6 feet long and 4 inches broad. Bishops and priests wear it round the neck crossed over the breast; deacons wear it over the left shoulder but in the West it is fastened under the right arm. It is a vestment proper to the priest and deacon only; and it is the special mark of the priest when employed in the exercise of his orders, at mass, the administration of the sacraments, and when blessing persons or things. It was once the custom for bishops and priests to wear the stole constantly, even out of church, a decree to this effect being issued in 813 by the Council of Mayence; and here the stole is called the proper mark of a priest. The only vestige of this custom is the present papal usage of wearing a stole even in daily life.

Prayer at vesting with the stole: "Redde mihi, Domine, stolam immortalitatis, quam perdidi in prævaricatione primi parentis; et quamvis indignus accedo ad tuum sacrum Mysterium, merear tamen gaudium sempiternum." Restore to me, O Lord, the stole (*i.e.*, garment†) of immortality, which I lost in the prevarication of the first parent; and though I unworthy approach thy Sacred Mystery, may I yet merit everlasting joy.

No article of liturgical attire has given rise to so much

* *Ordo Romanus*. It was worn by the pope and his deacons at mass. See also Bishop's Mass, p. 67.

† The *stola* was the upper garment worn by both sexes, but oftener by women of position, and resembled the alb. Cardinal Bona and Merati both conjecture that the present stole is but the ornamental band which formed the edge of the ancient *stola*, and was retained as a memorial of it.

controversy as the stole, and in order to unravel a little of the perplexity which exists as to it, we must premise that the word *stole* never occurs before the IX. century; and that there appear to have been two distinct insignia in the first few centuries, which have been mistaken for each other: the one is the episcopal *pallium*, made of white wool and marked with black crosses; the other is the diaconal *orarion*, made of white linen. In the middle ages this latter vestment is adapted for priests,* and the suburban bishops standing round the Pope are depicted vested with this *stole*, the pope wearing the pallium. The stole here appears as a white linen vestment *marked with black crosses*, and almost precisely similar to the pallium.

Whatever be the origin of the employment of the stole as an essential portion of a *priest's* dress, and of the adoption, in the West, of this name† for the stole of the priest and of the deacon indifferently, it is certain that a similar adaptation of the diaconal stole took place in the East as with us, for we have there the orarion (ὡράριον) of the deacon, and another stole called *epitrachelion* proper to the priest, though the early mentions of the stole refer only to the *deacon*.

We have an early mention of the *orarion* in Asia Minor at the Council of Laodicea towards the end of the IV. century, Canons 22, 23, which forbid subdeacons, lectors, and other minor orders to wear it. In Spain, in the VI. century, we hear it spoken of as the proper dress of deacons; while in another Spanish synod in the next century it is spoken of as the proper dress of the 3 major orders, bishops, priests, and deacons. Later in the same century a third Spanish synod *forbids a priest to celebrate mass* without an *orarion*.‡ From the time of Charlemagne, perhaps, it became the recognised vestment of bishops priests and deacons throughout the West.

In Rome the *orarion* was of later introduction, and has always been worn by the deacon *under* his dalmatic or chasuble. He is not represented with it in art until the XII. century. The episcopal pallium was never worn with a stole; nor is the

* The earliest example of a priest so adorned is to be seen in the mosaic in S. Maria in Trastevere of the time of Innocent II. (1130-1143).

† The word *stole* came into common use for the *orarion* in the . and XII. centuries. (Hefele.)

‡ Council of Braga, A.D. 675.

stole ever mentioned as part of the Pope's dress in the IX. century Ordos.

In the view of Duchesne, the *pallia* and the *oraria* whether of East or West, were introduced as ecclesiastical insignia in the IV. century, and were simply "marks of dignity" similar to those prescribed for certain functionaries in the Theodosian Code.

No one however who knows the catacombs can fail to be struck with an obviously special item of costume in representations of the *orantes*. These figures above all symbolise the individual or the Church in prayer; and they are found with oblong pieces of stuff over the head, fringed on each side. This is nothing else but the *tallith* or head-veil of the Jews, without which no Jew ever prayed, or ever prays, and which was decorated with the *fringes* mentioned in the 20th verse of S. Matthew ix. It was worn on the shoulders when not at prayer, and over the head in the temple, as it is at this day in the Synagogue. [A woman "veiled with the stola or orarium," as an *orante*, is frescoed in the catacomb of Callistus;* and another, with an obvious *tallith*, in the catacomb of Priscilla.] It is from the Eastern Christians that we have the earliest mention of the *orarion* as a sacred garment proper to the diaconate: it was the duty of deacons to begin and lead services of prayer and litanies; and the very word ὡράριον, *orarion* (from ὥρα), appears to indicate seasons or periods of prayer, in which the deacon ministered wearing the tallith or orarion. Western influence and the Pauline precept would have brought about the custom of holding it *in the hand* instead of *placing it over the head ;* a use of the diaconal orarion which may still be seen in several Oriental rites. In the West the

* Cited by Bottari, *Roma Sotterranea*, vol. ii., Tav. lxxii. The precept of the tallith is contained in Numbers xv. 38-40. "Speak to the children of Israel, and thou shalt tell them to make to themselves fringes in the corners of their garments, putting in them ribands of blue: That when they shall see them, they may remember all the commandments of the Lord, and not follow their own thoughts and eyes going astray after divers things, but rather being mindful of the precepts of the Lord, may do them and be holy to their God." Perhaps no verse in the Old Testament expressed better the sense of personal holiness and responsibility and the habit of watching and remembrance of this New People of God. Among the Hebrews the precept of the *tallith* was not obligatory on women, but such a distinction would not have obtained among the first Christians. A prayer is said *at putting on the tallith :* "That it may be made through my fulfilling this precept a spiritual garment for my soul, spirit, and breath." The tallith was usually made of lamb's wool.

original uses of the *orarium* have disappeared, and the word *stole* completes its loss of identity.

The bands, the length of the whole front of the robe, to be seen so frequently in the catacombs, must not be confused with the modern *stole*. The Romans ornamented every garment with purple stripes; according to the dignity of the wearer they were *latus-clavus* or *angustus-clavus*, wide or narrow.

(6) The chasuble, *casula*, that is a little house or hut, because it enveloped the whole person. To-day it is the distinguishing vestment of the priest. Its ancient form in the West was a large round mantle enveloping the person, with no sleeves, and leaving only the head visible—the present Greek *phelonion*. The Western chasuble is now open at the sides, falling only as far as the knees in front, and but little further at the back. It must be of one of the 5 liturgical colours, and made of some precious stuff, silk or brocade. Kozma considers that the clipping of its neck and sides has been due to individual fancy, and with him Bona and Saussay agree. It has also been suggested that the dress of the period with its large ruffs necessitated the change, or that about the XVI. century it became difficult to find materials sufficiently pliable for use in the ancient form. It is however certain that the chasuble was folded up at the sides for the convenience of the celebrant in the XII. century, gradually assumed an oval form, and was finally cut away to its present shape. The difficulty of celebrating mass in the ancient chasuble *without the aid of the sacred ministers*, was no doubt the principal factor in the change, and Dr. Rock notes that this coincided with the growing frequency of private masses.

The priest's chasuble in Russia and among Hungarians of the Eastern rite is so clipped that it hardly covers the breast, and the Greco-Ruthenian *phelonion* is shortened to the waist in front. Copts Armenians and Maronites do not wear a chasuble but a long cope-shaped cloak.

The Roman chasuble is short and square at the bottom; the ' Gothic ' shape is more ample, and is pointed. The prayer at assuming the chasuble is: Domine qui dixisti: " Jugum meum suave est, et onus meum leve:" fac, ut istud portare sic valeam quod consequar tuam gratiam. Amen. Lord who hast said: my yoke is sweet and my burden light; grant that I may so carry it as to obtain Thy grace. Amen.

Origin of Vestments.—It is evident that the sacerdotal costume was originally the ordinary dress of the epoch, which in the v. century in Rome consisted, in the case of official personages, of an under garment or sleeveless tunic, with a hood, and of the *pænula* or large cloak, with one sole aperture for the head to pass through.* The front had to be lifted up and turned over the arms when the hands were used, exactly as we see done to-day with the Eastern phelonion.

The tunic was called *colobus*, and is the *colobio* adopted, for simplicity, by the monks: it is the *alb* of the priest to-day; the cloak or pænula is the chasuble. Hence the sacerdotal vestments are the everyday dress of the IV. and V. centuries in Rome, worn *over* the everyday dress of the celebrant to-day. Originally, as we learn from the Roman liturgical books, the *pænula* was worn by every cleric over the tunic. It is very remarkable that distinguishing marks in dress were not in favour at Rome; and Pope Celestine (423-32) writes to the bishops of Provence blaming the use of a special ecclesiastical dress.† According to Duchesne, the costliness of the *pænula* caused the simple acolytes and other clerks to dispense with it very soon. The earliest reference to a change of garment before the service is in the IX. century *Ordo Romanus I*, which is thought by Edmund Bishop to represent the usage of the VI. or even the previous century. Braun points out that there was no formal distinction between liturgical and lay dress even when the chasuble became, in the VI. century, usual for all clerics; and that this did not become a mass vestment till after the middle of the IX.‡

The liturgical colours recognised by the Church are *green*, "the prevailing colour of nature" for every day in the year, *white* on feasts of our Lord, the Madonna and saints, *red* on feasts of martyrs and of the apostles,§ *purple* in the seasons of Lent and Advent, and black for the dead. The sacred colour

* *Pænula* or *planeta* is the true Roman term for the priest's chasuble; from the former word is formed φαινόλης, the thick upper garment or cloak worn by both men and women.

† The Pope condemns the superstitious practice of girding their loins and wearing the pallium, obeying the letter rather than the spirit of Scripture.

‡ Joseph Braun, S.J., *Die Liturgische Gewandung*.

§ Cloth of gold may be worn instead of these 3 colours. At Pentecost red is worn; and on the feast of the Innocents, Dec. 28, white.

of the Jews, which prevailed in the Temple decorations and was that of the High Priest's *meïl* or woven robe to the knees, was *blue*, a colour now appropriate to the Blessed Virgin and to Confraternities named after her.

The *linen* of the Jewish sacred vestments, was the *byssus* or white shining cotton stuff of Egypt. A Roman (?) synod held about the close of the II. century, said: When the bishop celebrates the synaxis let the presbyters stand by him clothed in white. In the East also white was originally used; and in the rule written at Jerusalem by Raymond du Puy for the Order of S. John in 1115, white is the colour prescribed for the celebrant. The Ambrosians and Greeks add red as the colour for mourning and for martyrs' feasts; a purple-blue is, by abuse, occasionally seen among the Greeks, and the Ruthenians have adopted the penitential violet and the mourning black.

The *dalmatic* (which is derived from Dalmatia) is a vestment open at each side, with short wide sleeves, and ornamented with horizontal and perpendicular stripes, the *clavi* of dignity (p. 92).

The dalmatic, unlike the alb and chasuble, was a vestment peculiar to the Pope and his deacons. On feast days they wore it between the tunic and planeta; an interesting vestige of this custom survives in episcopal high mass, when the bishop vests a dalmatic under the chasuble. The dalmatic is now the proper dress of deacons, and is worn by them in high mass and in processions.

The origin of the dalmatic is, however, like the other ecclesiastical garments, to be found in the costume of the first centuries of Christianity. Nevertheless it was early adapted to liturgical use: Cyprian wore it as one of the 3 garments of the period* the day of his martyrdom (258) but it had become a liturgical vestment in Rome for the pope and the deacons by the end of the V. century. The compiler of the legendary life of S. Sylvester at this date tells us that the Roman dalmatic was the tunic or *colobus* given to the Roman senators by Honorius, and credits Sylvester with conferring it on the deacons. It was bestowed by the popes on both bishops and deacons of other Churches as a mark of honour.

The *Cope* is a large cloak, of precious stuff, fastened at the breast, and open in front. It was originally a *pluviale* intended

* These 3 were the sleeveless *colobus*, a tunic with sleeves, or *stola*, and the *pænula*.

as a cloak for processions in bad weather. This garment was known as *cappa*, *manto*, *capuzzio*, and *pluviale*, in Italy. But in the x. century this cloak which had always served as a covering for the head also, was cut off at the neck, the biretta being worn to cover the head. Thenceforward we have the pluviale in the form now known to us as the cope. Though it is worn by the priest at " Benediction," at functions by bishops, and by the " Assistant priest " at pontifical mass, it is not a sacerdotal garment, but may be worn by any cleric. As an instance of this, the clerics who intone the first words of antiphons and psalms at solemn vespers, wear copes, and are known as cope-men. Indeed in origin the cope was a civil garment, *and even to-day it is not blest.* The Palatine judges wore it in processions, and when the Pope took possession of the Lateran, he, with the cardinals bishops and abbots and the *consistorial advocates* all wore copes. It was also worn by emperors at their coronation. In its ancient form the cope is related to the *cuculla* and *cappa* of the monk and friar, and the pallium or *chlamys* of the pagan world and of the early solitaries. The *humeral veil*, an oblong piece of precious stuff matching the other vestments, is worn over the cope at the moment of Benediction, when holding the monstrance in processions, and when the paten is held up by the subdeacon at mass. It muffles the shoulders, and serves as a *mappula* to cover the hands.

The *Cotta*, like the rochet and every form of surplice, is a modification of the *alb*. It is a short white tunic with short sleeves, and is worn over the cassock by priests or other clerics when assisting at the altar, by choristers, etc. The cotta is also worn when preaching.

Head-dress.—From antiquity it has been customary to regard the head-dress as an attribute of honour, and it is the one item of attire which has been universally employed to express degrees of dignity. The Jew honoured his head by covering it; all nations have used a crown; and every people have had the equivalent of a " Cap of Maintenance."

We have no very early mention of a liturgical head-dress in use among Christians, and the earliest covering used in Rome would appear to have been the humble cuculla, or hood, worn by labourers and peasants, and early adopted by the monks. This, Duchesne tells us, is the origin of the mitre, which is nothing but a " glorified hood."

The amice was the item of liturgical costume intended to cover the head, and it served this purpose until the X. century.* The square cap called the *biretta* was then introduced, and has become the universal bonnet of the secular clergy since that time. Originally a soft cap, the difficulty in removing and replacing it led to its being made with 3 corners; and now it is a perfectly stiff cap. By priests it is worn black, by bishops purple, and by cardinals red. The Pope does not wear one.

The mitre is a peculiarly Roman item of sacred costume: Μίτρα, *mitra*, among the Greeks and Latins was a turban for women; among the Phrygians it was a man's head-dress. According to Hefele there are clear traces of the mitre as a part of ecclesiastical dress from the IV. century; but Ménard assures us that for the first thousand years there is no evidence for its use. As a matter of fact bishops and abbots are not ever represented with it till the XI. century. The mitre appears to have originated in Rome; and to have been worn as a cap of honour at great ceremonials during the XII. century not only by prelates but by senators and the prefect of the city. We find Leo IX. (1049) giving "*the Roman mitre*" to the Archbishop of Trèves. In 1091 Urban II. gave it to an abbot. Although, as Duchesne says, it was never a strictly episcopal ornament, in Rome it is worn by none but bishops and abbots.

It is worn at High Mass, Pontifical Vespers, processions, and in all episcopal functions, as consecrations, ordination, and chrism.

The plain mitre† is woven with gold threads, the precious mitre is white and jewelled; as only the celebrating bishop can wear the precious mitre, any other mitred personages present wear the white linen (or gold) mitre. This is also worn by the celebrating bishop on Good Friday, and in Requiem masses.

Before the introduction of the mitre bishops and priests wore a kind of bonnet slightly sunk in the middle set on a padded rim. The *vittæ* or *infulæ*, mitre hangings, are suspended from such a bonnet in a drawing of the close of the XI. century, in the Cotton MSS. A drawing, in the Harleian MSS., of the time of Edward I. shows us the mitre in almost its present form.

* See *amice* p. 88. Another vestige of its ancient use is in the ordination of subdeacons, where the Bishop draws the amice first over the candidate's head, and then lets it fall on his shoulders.

† P. 69.

The *zucchetto* is a little close-fitting silk cap, intended to protect the tonsured part of the head. It is red for cardinals, purple for bishops,* and black for all other priests. The Pope wears it in white. The biretta is worn over the zucchetto.

The so-called "privilege of the zucchetto," is a papal permission to wear this little cap while celebrating the mass: this is enjoyed by bishops, and by major prelates when specially granted by the Pope. In these cases it is worn from the beginning of mass to the Preface, and from the moment the priest's communion is ended till the conclusion of mass.

From all this it appears that it is so customary, in all races and all times, to regard the head-dress as a sign of dignity, and the power to remain covered a mark of station, that, in spite of S. Paul, bishops and clerics are oftener covered in churches than uncovered. "They pray and prophesy with the head" *covered* just as a Jew would have approved; and the head-dress is regarded as a distinction, whereas S. Paul would have them consider it a shame when, following a Gentile custom, he alleges for it a Jewish reason, and bids the Christian man glory for Jewish reasons in a usage which was an abomination to the Jew. The term for the Pope's zucchetto, *solideo*, a cap that is that he never removes *except to God*, shows the strength of the current opinion on the subject of headgear.

All ecclesiastical headgear, at least in the West, has had its origin then in the hood or cowl. The mitre is simply a stiff cowl, no longer joined to the tunic; the biretta, the original soft cap which took the place of another hood, the amice, derives from *birrus*, a hood or cape.

In the East however the headgear worn appears to resemble the High Priest's *ziz*, and the sacerdotal bonnets of the Jews.†

* Since 1867.

† The Greek bishops wear a *crown*. The earliest mention of a crown worn by Christians is that worn by the consecrated Virgins. In Mosaics, religious and holy women are represented wearing crowns before we find bishops represented in mitres, or the pope in a Phrygian bonnet. Until the XII. century the Armenian bishops wore the Greek crown, but at this time Pope Lucius (1144) sent the Armenian pontiff a mitre and pallium, after which the bishops adopted the Latin mitre, the priests retaining the Greek crown. The Eastern biretta is a stiff cylindrical bonnet, with no brim or corners. (Greek priests, however, wear it surmounted by a 'mortar-board.') A veil sometimes hangs from it. It is usually black, but bishops sometimes, *e.g.* in Russia, wear it violet.

For the *pallium*, *tiara*, *ring*, *cross*, *pastoral staff*, and *crozier*, see *Ecclesiastical Rome*.

SACRED VESSELS.

The *chalice* and *paten* must be of precious metal; anciently the chalice was often made of glass, and even of wood. The modern paten is made without rim or edge, but earlier in the last century patens were the shape of an ordinary plate. The paten has also become gradually smaller.

The *pyx** is the name of the covered cup in which the consecrated hosts are kept. In England it is called the *ciborium*. It is also the name of a circular case of precious metal, on a stand, in which the larger host is kept in a lunette. Finally the smaller disc without a stand, for carrying the host to the sick, is also called a pyx. The first two are kept in the "tabernacle," the "small pyx" is not.

A *monstrance* is a gold or silver-gilt stand, supporting a disc, in which the Host is placed: it is first mentioned in its present form soon after the institution of Corpus Christi, by a council held at Cologne in 1452. Earlier it was turret-shaped, pierced with 4 slits, and is so represented in a MS. Missal of 1373-4. In a French Gradual of the time of Louis XII., the monstrance is represented like a sphere, and is carried on the shoulders of two coped figures. The *lunette*, a disc shielded with glass, is placed in the monstrance at the time of exposition. Lunettes are now often seen without glass. *Monstrance* comes from *mostrare* meaning to *show* the Host.†

The most important as well as the most ancient of the pieces of liturgical linen is the *corporal*. It is now a square piece of white linen on which the host is placed at mass, or the monstrance at Benediction, it is marked with 5 crosses, and is called *corporal* from *corpus*, body.

For perhaps 12 centuries it was large, and used to cover the table of the altar, being spread by the deacon at the offertory and removed after communion. As such there are exceedingly early mentions of it; *e.g.* by Sylvester A.D. 314. To-day it is spread on ascending the altar, if the mass be a low one, *but at the offertory* in high mass.

It is called by the Greeks εἰλήτον.‡ S. Isidore of Seville

* Pyxis, πυξίς, a box for unguents, from πύξος, wood of the box tree.

† See *Benediction*, Chap. iv. and *Corpus Christi*, Chap. v., p. 191, *n.*

‡ A shroud.

says "This piece of linen cloth which is spread under the divine gifts, serves the same ministry as that of Joseph of Arimathea."

Pall is the name of a square stiff piece of linen now used to cover the cup. Anciently the corporal used to be turned up to serve this purpose.

Purificator is the name of another piece of white linen, marked with a cross, which now serves to cleanse the chalice. It is of modern introduction, and is not mentioned by the pope-liturgist Innocent III. A piece of linen used to be attached to the epistle side of the altar, for the wiping of the chalice after communion; and this is its successor.

The *burse* is a stiff bag, the colour of the vestments of the day, in which are kept the corporal and the pall. When the priest comes in to say a low mass, he carries this burse on the chalice above the veil, a piece of stuff which agrees with the chasuble in colour and covers the chalice, etc.

The little vases used to serve the wine and water at the oblation are called *cruets*. Besides these, a basin, also of glass or precious metal, and a jug, are used for the *Lavabo*. These and the cruets are kept in a niche on the epistle side by the *piscina*, or at the credence table. Leo XIII. used the gold basin and ewer given him by Queen Victoria for the *lavabo* of his Jubilee mass at S. Peter's in January 1888.

Of these vessels, the chalice is consecrated, the ciborium and pyx are blest. Consecration is an episcopal act, benedictions may be imparted by any priest. A church, an altar, the chalice and paten are consecrated; all other sacred objects are blest.

According to canon law the vessels of the church may be sold for 3 purposes: to redeem captives, to relieve the poor, to build a church. Ambrose declared that they were to be sold to redeem the confessors sold as slaves; and Justinian made this law.

The Sacristan* is the person who has the keeping of the vessels and vestments in the *Sacristy*, and places all in readiness for functions. In a monastery or cathedral chapter, one of the Fathers, or one of the Canons, is called Sacristan, and is then addressed as the Padre Sagrista, or as Monsignor Sagrista. The sacristy of a Roman church is open to everyone: and a great sacristy like that of S. Peter's is full of movement and life.

* The name is already contracted in Chaucer's time to *Sexteyn*.

INCENSE.

Incense is one of the chief symbolic things used in external worship. It is clear from the Apocalypse that it was from the first symbolic among Christians, as it had been among the Hebrews, with whom the Hour of Incense in the Temple, the ninth hour,* was emphatically the hour of prayer.

It is used in High mass, at solemn Lauds and Vespers, at Benediction, and in processions in which the holy sacrament is carried. It is first blest: the altar (and gifts) clergy and people are all censed. In the East the use of incense is more ancient and more general, and the ikons on the ikonostasis are censed repeatedly in solemn functions.†

The vessel in which incense is carried is called the *thurible; hanging* thuribles were in use in Rome in 690, being then mentioned in the life of Pope Sergius. A number of gold thuribles were among the Lateran treasures called the gifts of Constantine. With the thurible, or censer, a small boat (*navicula*) is used, from which the incense is served with a spoon.

The censer is *swung* in order to keep the charcoal alight. In the West the chain is held in the left hand, and objects incensed with the right; but in the East the censer is swung from the shoulder at the length of the arm.

Incense is symbolic of prayer in both the Old and New Law. "Dirigatur, Domine, oratio mea sicut incensum in conspectu tuo," Let my prayer O Lord be directed as incense in Thy sight. By its burning it represents charity, by its perfume, Christ; "Christi bonus odor sumus," "We are a sweet odour of Christ" 2 Cor. ii. 15. A symbolic association of incense with the liturgy is suggested by Lev. xxiv. 7, where the incense laid upon the 'continual bread' in the Holy Place signifies that this bread is a perpetual memorial of Israel's oblations to God. The Syrian father Ephrem at the end of the IV. century, deprecates in his testament the use of aromas at his burial, and bids his readers give their incense to the sanctuary, but follow him with their prayers; incense should be burnt in God's house, that those entering may be filled with

* 3 p.m.

† Relics and images on an altar are also censed in the West, and when the picture of a new *beatus* is uncovered at his beatification, it is solemnly incensed.

the sweet odour. "Thura date in sanctuario; me autem orationibus vestris comitamini. . . . Incensa adolete in domo Dei, ut qui illam ingrediuntur, suavi odore perfundantur." Contemporaneously Etheria refers to the use of the thuribles (*thimiatria*) at Matins.

But *in Rome*, the church, altar, and assistants were certainly not incensed till after the IX. century; the *portable* censer was only used in processions, including the procession to the altar for mass. The introduction of the *swinging* censer in the XII. century facilitated the use of incense for censing persons and things. Before this it was carried round the altar in a bowl.*

BREAD.

Unleavened bread was used at the Passover, and was therefore used at the Last Supper, at which time there was no leaven to be found in Israel. Before the feast all the houses in Jerusalem were searched for the leaven, the inmates making a ritual search with a candle. It is to this S. Paul refers in the expression: "Purge out the old leaven, that you may be a new paste, as you are unleavened," 1 Cor. v. 7, 8.

The Roman Church uses unleavened bread; the Eastern, with the exception of the Armenians and Maronites, leavened. Unleavened bread did not become obligatory in the Latin Church till the X. century. Circular bread has been used in Rome at least from the beginning of the III. century, when the *corona* is mentioned. The XVI. Council of Toledo, in 691, enjoined its use. The Greek bread is quadrangular, and large bread is still employed in the East though no longer in the West. The celebrants' host in Rome is marked with I.H.S. and 3 nails; the *particles*† (for communion) are unmarked. In a XII. century missal in the Vatican archives the host offered by the priest is represented cross-signed.

The bread used always to be made in the precincts of the church, and the singing of psalms was kept up all through the process. Hence its Anglo-Saxon name "Singing bread." The Syrian canons require the priest or deacon who makes it to have his face veiled with the *amice*.

Bread had a sacred significance with the Jews also. The

* For the use of *lights*, see *Christian Monuments*, "The interior of a church."

† So called, though they are no longer broken off from the large bread, but consecrated separately.

bread of proposition, or "presence-bread," was laid continually on the gold table along the north or most sacred side of the Holy Place. The rules for the eating of the cakes of bread at the Passover were strict; the rabbinical injunction "No, not the poorest in Israel may eat till he has sat down, reclining," referred strictly only to the eating of the bread and wine.

Wine was used in the sacrifices; its use at the Passover however is not mentioned in the Law, but was stringently enjoined by tradition, and expressed Israel's joy in the Paschal night. Four cups were drunk, special attention being called to the third, of which the Talmud notes 10 peculiarities; this is "the cup after supper" of Luke xxii. White wine is generally used in mass; and it is always pure grape wine.

Washing the hands is a ceremonial part of the liturgy in both East and West.* The celebrant also washes at a lavabo in the sacristy before coming into the church to say mass. The hands and feet of the Jewish priest had to be washed before he entered the Most Holy Place. Washing the hands was a Passover observance; hence the washing after the first cup had been drunk at the last supper was not remarkable: what was remarkable was the washing of the feet, in place of the ritual dipping of the hands proper to this festival. "It was the custom in the East," says Dom Guéranger, "to wash one's feet before taking part in a feast: and it was considered the very extreme of hospitality, when the master of the house himself did this service to his guest."

MUSIC.

It was probably in the VI. century that music in the form of a choral chant was first known in the churches in Rome, although its introduction has been attributed to Pope Celestine, a century earlier (423-432), a confusion perhaps with the decree of this pontiff ordaining the recitation of the psalter. Early in the IV. century music in the churches was a thing almost to be apologised for, and we find Augustine writing: "When I remember the tears which I shed at the chants of thy church in the first days of my recovered faith, and how I am still moved by them . . . I acknowledge the great usefulness of this institution."

* Pp. 37, 68, 73, 152, 245. For washing of hands before prayer, see Tertull., *De orat.* 13 and at the liturgy, *Apol.* 39.

S. Ambrose at Milan, of which S. Augustine is speaking, had restricted sacred music to a diatonic sequence of notes. The 4 *modes*, or scales, employed by him were the so-called *Dorian*, *Phrygian*, *Lydian*, and *Mixolydian*. Gregory added to these 4 other modes, in which each note is a 4th below its corresponding original; and the 4 original modes were thenceforth known as the "Authentic."* In each of these ancient scales the position of the semitones varies; they therefore differ from the modern (major and minor) scales, which were derived from them, and for 1000 years the Greek system of music alone was practised in the churches. The charm of this music, as indeed that of the liturgical chants of the church, depends on great smoothness of voice; in its earliest stages it was always sung in unison and with no accompaniment. At first the purity of the Gregorian chant was jealously preserved in Rome; but Johannes Diaconus surmises that it had been impossible to keep it pure owing to a "levity of mind and the natural savageness of the Gauls and Germans."

The foundation (or, according to Schuster, refoundation) of a school for singers in Rome is also ascribed to S. Gregory. In the IX. century a *schola cantorum* certainly existed in the Vatican piazza and another in the Lateran palace, and their institution was then attributed to this pope by Johannes Diaconus. Very little, however, is known about the character of the chants of the first 8 centuries of our era. It is said that the Advent hymn "Creator alme siderum" in use to-day was set by its composer S. Ambrose to a pagan ceremonial chant which he adapted. We find Benedict Biscop in the VII. century obtaining from Pope Agatho the loan of abbot John in order that the chant of S. Peter's basilica (of which the abbot was Precentor) might be taught at Wearmouth. It is in Northumbria at this time that we first hear of harmonised

The *dominant* is sometimes the 5th and sometimes the 4th note.

music, the adoption namely of two or more notes simultaneously, in place of the ancient system by which two or more persons always sang in unisons or octaves. It has been said therefore that it is possible that the "practice of harmony in Church music is due to the Church of Rome."*

It is only in the XI. century that medieval music takes the place of ancient music, under the influence of Guido Aretinus.

But in the XIV. century, on the return of the popes from Avignon, sacred music had become so fantastic and theatrical in Rome, that when the Council of Trent met it had been its intention wholly to abolish music from the ceremonies of the church. A committee of cardinals was appointed by Pius IV., S. Charles Borromeo being one of its members, to inquire whether an ideal sacred music were attainable, a music harmonious and fitting, while rendering the words of the liturgy intelligible. At this great moment in the history of church music Giovanni Pierluigi of the choir of S. Maria Maggiore was applied to. This was the great composer Palestrina (ob. 1594). The Masses and Matins composed by him, chief among which is the "Mass of Pope Marcellus," saved music from being banished from the churches; while his works have served with those of his followers and imitators as models for all later composers. "By this one great example the question was now for ever set at rest," says Ranke. The music of Palestrina is arranged for 4, 6, or 8 voices, and is unaccompanied.

The dramatic instinct and florid taste of the Italian people have necessitated fresh legislation in the matter: Leo XIII. issued a "Regolamento" to the bishops of Italy condemning the theatrical music of the churches and recommending the works of Palestrina and his followers; and the first act of Pius X. was to publish a more drastic decree addressed *urbi et orbi* designed to reinstate plain-chant in our services.

In the time of Damasus it was the deacon who chanted the psalmody (Gradual) of the liturgy. But Gregory disapproved the custom of employing any of the ministers at the altar for this purpose, and the dispositions he makes do not suggest that there existed a *schola cantorum* at that date for the church services. In the century which followed his death, however, we find the popes beginning their ecclesiastical career as

* Smith and Cheetham, *Dictionary of Christian Antiquities*, article *Music*.

cantors. This was the case with Deusdedit (615-618*) who used to chant the vigils. Leo II. learnt when young the psalmody and song of the church. Benedict II. had sung in the church from boyhood. Sergius I. had been sent to the prior of the cantors because he was " apt at the church chant." In the last 30 years the training of boys' voices has been revived; and the artificially produced soprano voices of men—*voci bianche*—which were generally harsh and unpleasing, have gone out of fashion.

Cymbals and trumpets in the Jewish temple were used, less as music, than as serving to introduce the different parts of the function. The psalmody must, however, have been accompanied at least by the harp and psaltery. In the Eastern Church all the Syrians use cymbals, and none but the Copts and Abyssinians use a few, poor and rude, instruments. In the West, the Cistercians and Carthusians use none. In great papal ceremonies no instruments are employed except the famous silver trumpets which are sounded from the gallery of the dome of S. Peter's at the elevation of the mass. The introduction of the organ in churches has been attributed to Pope Vitalian (657-672). But it is not in Rome that one learns to regard this as the most majestic of instruments for sacred music. Nowhere is its use so abused. Not only is the most inappropriate music played on it, but it frequently serves to keep up a mere jangle of deafening sound throughout a sacred service, presumably to enliven the tedium of the most unrecollected of peoples. The music to be heard in Rome, except on rare occasions, has always been by inferior masters, executed by ill-trained choirs. With the exception of the larger basilicas there is no permanent choir, and the singers for the great festivals are hired. In the less important churches the public is too often expected to tolerate the most lamentable performances, when an organ at one end of the church and a choir or the clergy at the other go their several ways in a fruitless attempt to keep time and tune with one another.

* Schuster relies on this date as proof that there must have existed a *schola cantorum* before S. Gregory, in 595, prohibited the deacons singing.

CHAPTER III.

THE DIVINE OFFICE.

The Roman Breviary and the Divine Office—Explanation and history—Hymns.

The Divine Office is the church's daily office of prayer; and until the end of the middle ages was a prayer common to all Christians. It is divided into 7 parts, or *Hours*, in the following order: Matins and Lauds, Prime, Terce, Sext, Nones, Vespers, Compline.

The Breviary* is the book containing the order of these offices for the whole year; the *Horæ Diurnæ*, or Day Hours, is a smaller book, which contains all the hours except matins. This latter was the prayer book of all our ancestors who could read.† With the exception of Matins and Lauds which still form part of the solemn public cult of the church in Holy Week, and on Christmas Eve, no part of the divine office is known to the people to-day but vespers, and, out of Rome, compline.

The recitation of the breviary is obligatory on bishops, priests, deacons and subdeacons, who may be constantly seen reciting it with the breviary in their hands. It is recited also in all monasteries and chapters of canons: the latter recite it in summer at the high altar, in winter in the "winter choir," a chapel protected with glass doors. All the hours up to *Sext* are recited before the mass of the day. Vespers are not said before 2 p.m.,‡ and in choir may be joined with Nones,

* *Epitomata sive breviaria*, is the expression first heard at the end of the XI. century; this was the portable or itinerary divine office, which then served for recitation out of choir, and not in place of the ponderous MS. *Nocturn-books* and antiphonaries of the Basilicas as now.

† Padre Vannutelli, *Uno Sguardo alla quistione dell' Oriente*, compares this ancient custom with the modern multiplication of little books of devotion, and remarks: "è da notare che tutte le piccole pratiche e devozioni, messe in uso nei secoli più vicini a noi, sono un sintomo di decadenza religiosa e d' indebolimento dello spirito Cristiano."

‡ Except in Lent and Holy Week.

and followed by Compline. In the early morning before mass, therefore, the offices one may hear said in basilicas and other collegiate churches are Matins with Lauds,* Prime and Terce; after mass, Sext, and in the afternoon Nones, Vespers, and Compline. The same can be heard in any open chapel or church belonging to monks or nuns; but in many monasteries the religious rise at night to recite Matins and Lauds; otherwise these are said about 9 p.m. the previous evening.

The elements of which the divine office is made up are psalms with antiphons, with which are interspersed lections, responsories, canticles, and hymns.

The essential principle of the divine office is the recitation of the Psalter. This was anciently divided into two parts, one part being recited at the night offices, the other during the day, in such a way that the entire psalter was recited every week. The text of the psalms used in Rome until the XV. century was Jerome's first version of the Psalter (A.D. 383), when his second text was adopted, and is now universally used. This was the translation made at Bethlehem some years later.†

The *antiphon* is a verse recited before and after the psalm, usually taken from the psalm itself. On feasts called "doubles" it is recited entire before and after; on "semi-double" feasts one or two words only are recited before the psalm.

The *lections*, or short readings, are taken from the Old and New Testament and the Homilies of the Fathers.

In Advent Isaiah is read: in Epiphany Paul's Epistles: at Septuagesima Genesis begins: in Lent and Passion Week, homilies on the Gospel: after Easter, the Acts, followed by the Apocalypse, and the Epistles of James, Peter, and John: in August, the Parables, Ecclesiastes, Wisdom, and Ecclesiasticus: in September Job, Tobias, Judith, Esther: in October, Maccabees: in November Ezechiel, and the 12 other prophets including Daniel.

The *responsories* consist of a sentence called a versicle, joined to others called a response, and repeated in the manner shown in the Holy Week Matins in Chapter VI.

* These are said about 7.15 a.m. in summer and 8.15 a.m. in winter.

† At S. Peter's, however, the old Hieronymian version is used. The last Breviary printed for the Vatican Chapter was in 1740.

The *Canticles* are the Biblical Songs of the Old and New Testament.

Before *Matins* and *Prime* the Pater, Ave, and Credo, and before Terce, Sext, Nones, and Vespers, the Pater and Ave alone, are said silently. Matins open with the sentences *Lord Thou shalt open my lips : and my mouth shall show forth Thy praise : O God come to my aid : Lord, hasten to help me.* With the *Gloria Patri*, and the *Alleluia.* The *invitatorium*, or sentence to be intercalated in Psalm 94, and this Psalm (" Come let us praise the Lord with joy ") follow. Then the Hymn: *Primo die quo Trinitas*, or *Nocte surgentes vigilemus omnes.* Then 12 psalms (1-14, omitting 4 and 5) with 3 antiphons. A versicle, and the Lord's prayer, and then 3 *Lections*, each preceded by a short prayer of blessing called an *absolution*,* and followed by a Responsory, are now said; and this completes the first of the 3 *nocturns* of which Matins are composed. The second nocturn consists of Psalms 15-17, and the third, of Psalms 18-20, each nocturn terminating like the first. At the end, instead of the Responsory, the Te Deum is said.† This is the order of Sunday Matins: on week days Matins consist of one nocturn in which 12 psalms, 3 lections, and 3 responsories are said, all differing with the day.

Lauds properly form part of Matins, and together they form the longer half of the office. They consist of 5 psalms, with 5 antiphons; 92, 99, 62 with 66, and, after the canticle, Psalms 148, 149, 150, sung as one psalm. The canticle for

* Such benedictions are of the very highest antiquity, similar formulæ being in use among the Jews. They were called *eulogies* and were pronounced before the lections from the prophets. Of the 18 in use the 3 first and 3 last only were said on the Sabbath, being the original eulogies or *tephilloth.* Cf. *Eulogiæ*, p. 160 and p. 161.

† Except in Advent and Lent. Like the *Quicumque vult* it formed no part of the early Roman office; but it did form part of Benedict's matins. Batiffol (*Brev. Rom.*, p. 98) regards it as an ancient symbol of faith, and dates it to some time soon after the Council of Ephesus in 431. Dom Germain Morin regards it as an amplification of Ps. 112 *Laudate pueri*, and says the Dacian bishop Nicetas was its author—its date being 410-420, before the rise of Nestorianism. Other suggested authors have been Ambrose and Augustine together; Ambrose alone; Hilary; the monk Sisebut; S. Abundius bishop of Como; S. Nicetas of Aquileia. The church of Milan was one of the first to adopt the hymn. Cæsarius of Arles recognised it as an element in the office, and a recently discovered MS. of the VII. century shows it was in general use (outside Rome) in the first half of the preceding century. See also Dom P. Cagin *Te Deum ou Illatio?* (*L'Euchologie Latine I.*)

every Sunday inserted here is the Song of the Three Children, "All ye works of the Lord, bless ye the Lord." A verse from Scripture called the "little chapter" (capitulum), and a hymn (*Æterne rerum conditor :* or *Ecce jam noctis tenuatur umbra*) precede the singing of the canticle proper to the end of Lauds on every day of the year, with its appropriate antiphon; this is the *Benedictus*, or canticle of Zachary from Luke 1. A prayer, proper to the day or season, concludes the office. On week days, the Psalms in Lauds are the *Miserere*, Ps. 50, a second psalm in place of 99, joined to Psalms 62 and 66, a canticle,* and the 3 *Laudate* psalms of Sunday.†

The Hour of *Prime*, begins with a hymn, then the Psalms 53, 117, and 32 verses of Psalm 118 "Blessed are the undefiled in the way" divided as 2 psalms. Then follows the little chapter, brief Responsory with the Gloria, and supplications, which include the Lord's prayer and Apostles' creed said silently, and the *confession* said alternately and aloud.‡ These supplications are followed by a prayer. *In choir* the Roman Martyrology is then read; concluding with the words (always said) "Precious in the sight of the Lord: is the death of His saints." An invocation of Saints, with the Kyrie eleison, Lord's prayer in silence, and a second prayer, are followed by the *short lesson* consisting of a verse from scripture. A blessing terminates the office. On week days in place of Psalm 117 (which is not recited on Feasts) another psalm follows Psalm 33.

Terce, *Sext*, and *Nones* each consist of a Hymn followed by

* Through the week these are: Canticle of *Isaiah*, cap. xii. Of *Hezekiah* Isaiah xxxviii. Of *Anna* 1 Kings [1 Sam.] ii. Of *Moses* Exodus xv. Of Habakkuk, cap. iii. S. Benedict in his Rule refers to the "Canticle of the prophets" in Lauds as the usage of the Roman Church.

† It is said that the prayer of the day in the Divine office was inserted in the VIII. century, and that up to that time the Lord's Prayer was recited, joined to the Kyrie eleison. Benedict requires the abbot to say the Lord's Prayer aloud after matins and vespers. It has now no place of honour in the Roman breviary (except when the ferial prayers are recited) but is said silently after each hour.

‡ The supplications are called by Benedict *supplicatio litaniæ*. They consist of petitions for the absent, afflicted, captive, clergy, and people, *and for the community*, and are of the highest liturgical antiquity. They formed part of all the monastic Hours in Rome in the VII. century. To-day these supplications called the *Preces* form part of Lauds Prime and Vespers only, except in Lent. S. Benedict joined them to the *Kyrie eleison*.

3 portions of Psalm 118, recited under one antiphon, proper to the day. The *capitulum* is followed by the Responsory and the Prayer of the day.

The order of *Vespers* is given in Chapter iv. At simple vespers in choir no incense is used. The Roman Vespers owe much to S. Benedict, his arrangement of them for his monks in the VI. century being almost precisely that of to-day.*

The last Hour of the day is recited in the same way throughout the year, 4 psalms, the canticle, and the prayer for care through the night. Benedict prescribed Psalms 4, 90, 133; the Church has added Psalm 30. The order for compline is given in Chapter IV. Each Hour ends thus: " Lord hear my prayer: and let my cry come before thee " " Let us bless the Lord: Thanks be to God " " May the souls of the faithful through the mercy of God rest in peace. Amen."

The above represent the Divine office as said every Sunday and ordinary week day: the *Dominical* and *Ferial* office. But the ferial office is now hardly ever recited, on account of the number of feast days. Hence besides the annual office, or office of the *Season* (*De tempore*) there is an office for saints' days, called " Common of Saints," being special psalms, antiphons, hymns, responsories, lections, and prayers for all the hours (except Compline). Each " Common " consists of matins with 3 nocturns, and 9 lections. The lections of the 2nd nocturn contain the life of the Saint; those of the martyrs are taken from the Roman martyrology; those of the Roman Pontiffs from the Liber Pontificalis. The psalms of Matins, Lauds and Vespers, with all their antiphons and responsories, are " proper " to the feast, the *psalms* of the other hours remain the same. The " Common " contains an order for feasts of Apostles, Martyrs, and Virgins: to which is added an order for Confessors, Holy Women, the Blessed Virgin, and the Dedication of a church.† Unlike the office of the Season,

* He directed that vespers should consist of 4 psalms, beginning on Sunday with Psl. 109, with 4 antiphons, the capitulum, responsory, hymn, verse, *Magnificat*, Kyrie, and Pater Noster.

† *Confessor of the faith* and martyr of the faith were at first identical in meaning, being but the Latin and Greek words for the same thing, to confess, to witness to. In later ecclesiastical language the word martyr is confined to those who suffered death for the faith, while the word confessor is used for all other saints, who by their life witnessed to the faith. In Rome and other Churches Christians were called *confessors* during their lifetime, if they had endured sufferings and deprivation for their religion.

the origin of these offices is idiosyncratic, that is, each has originally been the order for keeping a certain martyr's or virgin's feast, in his or her basilica. In the office for an apostle, for a martyr, for a virgin, we have then all the spontaneity of festival-services commemorating a Peter and Paul, an Agnes, a Laurence, on the sites sacred to them in Rome.

The office of the Blessed Virgin would in some of its features be her office as observed at the Pantheon, or S. Maria ad Martyres, where her feasts were first kept. The office of a Dedication would be that observed for the Dedication Feast of S. Saviour (the Lateran) or of one of the great Basilicas.

The *sanctoral* office presupposed the type of the Divine office of the church already existing. How did this type arise? is really the most interesting question the Breviary suggests.

The idea underlying the divine office of the church is that of the vigil, the primitive Christian sentiment of the watch kept for the Lord's coming. "In an hour that ye think not the Son of man cometh" "as a thief in the night," "at midnight a cry, Behold the Bridegroom!" "Ye know not when the Lord of the house cometh, at evening, or at midnight, or at cock-crowing, or in the morning; lest coming suddenly he find you sleeping. Take heed, watch and pray" "and what I say unto you I say unto all, Watch." And the application in a supreme moment: "Can you not watch one hour? Sleep on now and take your rest." They would therefore "watch with Christ." And to the expectation of an imminent temporal advent was joined that which gave a permanent religious substance to millennarianism, long after the shadow, the image of the Lord's second coming, had passed away. This was the Christian's intention to preserve in himself a state of religious preparation, a sort of spiritual awareness, separating him from the pagan consciousness, adding something to the old Roman *pietas*, something which as an after echo of Christ's voice had never ceased to ring in men's ears.

We find, therefore, from the very earliest times an all-night vigil or παννυχίς (pannuchis), proper to every Saturday, the vigil which broke to the Lord's day or Sunday.* This custom

* For a further account of the vigil see Chapter v., p. 168.

is mentioned in a letter written from Pliny to Trajan, about A.D. 104, where he speaks of a *carmen antelucanum*, a song before daylight, which the Christians met together to sing. This then was the first period of prayer kept, and it ended with cockcrow.

The division of the day into periods or Hours, called respectively the third, sixth, and ninth—9 a.m. mid-day, and 3 p.m.—was not only in use in Rome, but had been observed by the Jews. The courses of priests in the Temple, the guards of the city in Rome and elsewhere, changed at certain of these hours. As hours of prayer observed by Christians we have an early and, it is supposed, a Roman mention of them in the so-called Canons of Hippolytus, which may date from the beginning of the III. century.* Tertullian in the third invites Christians when they hear these principal hours in human affairs sounded, to solemnise them by divine praises. In the IV. century Jerome mentions all the hours, as hours of prayer kept by Roman Christians, by Paula, Eustochium, Laeta † The great events of Christ's passion were early associated with these hours: the condemnation at 9, the crucifixion at 12, the death of the Redeemer at 3. In the same century Chrysostom shows that the ascetics, women and men, observed them: and it is indeed as a monastic observance that they entered the public cult of the church, and, added to the early vigils of the faithful, created the divine office. For the observance of these 3 hours which in Rome were only times of private prayer, became in the IV. century the fixed rule of the canonical virgins and the ascetics. They observed also a *daily* vigil,‡ and by the middle of that century their daily matins and vespers were already performed in the basilica at Jerusalem as part of the liturgical devotion of the Church, added to *terce*, *sext*, and *nones*.§

The presence of two other hours is to be explained again by monastic influence. Prime and compline are in origin the morning and evening prayer of the monks. At first the day began after Lauds; but this rigorous order was softened, and

* Cf. Acts ii. 1, 15; iii. 1; x. 9.

† "Mane . . . tertia, sexta, nona hora . . . accensaque lucernula." Cf. the letter of Pelagius to Demetrias, about 414.

‡ Pseudo-Athanasius prescribes it for the women; John Chrysostom describes it among the monks.

§ Etheria describes them in her "Peregrinatio," A.D. 385-388.

the monks were allowed to sleep between dawn and the beginning of the day. Prime, or the first hour, was then the prayer which began the day's work. In Prime we have a purely conventual prayer joined to the *chapter* exercises which began the day. Vespers did not coincide with the end of the day; hence monks and nuns had the *prayer of completion*, compline, *completorium*, which was directed to be said in the *dormitory* and privately. Prime and compline were the last hours to enter the solemn cult of the church. Benedict was the first to count the latter among the hours, and to *name* it.* It appears doubtful that the office called *Duodecima* or *Duodena* in the VI. and VII. centuries, referred to compline and as such was known earlier than Benedict. Psalm 90 was to be recited between vespers and *Duodecima*, and must have been the original of compline.

When Leo the Great, 440-461, established a monastery at the Basilica of S. Peter's, he laid the foundation of the Roman Breviary. The basilican monks of the Roman churches kept the liturgical vigil in them daily, and gradually introduced the lesser monastic Hours. Up to the VI. century the only office known in Rome is *Matins*,† that is, the night-vigil represented by the word *nocturn*, with the office at dawn called *lauds*.

By the VI. century the daily vigils of the basilican monks and nuns are binding also on the Roman clergy in their respective *titles ;* and the suburban bishops promise the Pope on their election to hold them with all their clergy at cock-crow. The vigil, which is to last " from cockcrow till morning," is to consist in the short nights of 3 lections, 3 antiphons and 3 responsories. In the long nights, of 4 lections with antiphons and responsories. Every Sunday the vigil is to contain 9 lections with responses and antiphons.‡

Vespers, as a separate office, was not known in Rome till

* Prime and compline are formed quite unlike the other hours. Each has the *confession*, a monastic private observance. In monasteries, supper followed vespers, and according to Batiffol the *little Lection* of compline is the conclusion of the reading in the refectory. It does not occur in S. Benedict's Hour, but is mentioned by S. Aurelian of Arles.

† Dom Baeumer, *Geschichte des Breviers*.

‡ This is interesting, for on Sunday we have the coincidence of the daily monastic vigil with the Church's vigil. The Sunday office is longer to-day, and was longer in Benedict's office.

late. This hour would appear to have been regarded with Matins and Lauds as a night hour; a division of the all-night-vigil, which changed to an office at dawn leaving an office at the hour of sunset to record the first portion. Hence we find vespers alluded to as *vespertina vigilia*, while matins are called the *secunda vigilia*, and Lauds sometimes *tertia vigilia*. But it is not till the VIII. century that we hear of vespers in a Roman church, and then it is the monks of the 3 monasteries of the Vatican who we are told daily chant *vespers* at the shrine of the apostle.*

It is in fact in the VII. and VIII. centuries, and under the influence of the religious established at the various Basilicas, that the Canonical Hours, or divine office, of the Church, took definitive form. At the beginning of the VIII. century the religious already said Matins, Terce, Sext, and Nones, daily; that is, they kept the vigil which is the church's contribution to the office, and the 3 day hours which is the monks' contribution. By the end of the century, we find Prime and Vespers added. Among the notices to this effect in the Liber Pontificalis is Hadrian's institution of the chanting of the divine praises in the Basilica of S. Eugenia, by the monastery of women attached to it. These divine praises are Prime, Terce, Sext, Nones, Vespers, and Matins. Thus it came about that the men and women attached to the basilicas of Rome, in charge of the vigils and canonical hours of prayer, established and developed the divine office of the church. That the Vatican monasteries led the way to this development appears clear.†

The common elements of the Divine office were the keeping of *hours*, the recitation of the *psalter*, and the pious *lection* or reading. To these elements Rome added another: the antiphonal psalm. This is not the psalm sung by choir answering to choir, which was the impressive Hebrew manner of singing David's psalms in the temple:‡ in Rome in the VIII. century the antiphonal psalm means a psalm with a verse extraneous to it interpolated in the course of it. The Roman name for this verse was *antiphon*. The force or the plaintive effect of this verse, whether extraneous or an insistence on some motif already present in the psalm, may be understood from the following examples.

* Liber Pont., in Gregorio III. A.D. 731-741.

† P. 104. ‡ See p. 116.

FOR MATINS OF MONDAY.

Venite, exultemus Domino, jubilemus Deo salutari nostro: præoccupemus faciem ejus in confessione, et in psalmis jubilemus ei.

Jubilemus Deo salutari nostro.*

Quoniam Deus magnus Dominus, et Rex magnus super omnes deos: quoniam non repellet Dominus plebem suam, quia in manu ejus sunt omnes fines terræ, et altitudines montium ipse conspicit.

Salutari nostro.

Quoniam ipsius est mare, et ipse fecit illud . . . quia ipse est Dominus Deus noster: nos autem populus ejus, et oves pascuæ ejus.

Jubilemus Deo Salutari nostro.

FOR THE EVE OF CHRISTMAS DAY.

Venite, exultemus Domino, jubilemus Deo salutari nostro: præoccupemus faciem ejus in confessione, et in psalmis jubilemus ei.

Hodie scietis quia veniet Dominus, et mane videbitis gloriam ejus.†

Quoniam Deus magnus Dominus, et Rex magnus super omnes deos: quoniam non repellet Dominus plebem suam, quia in manu ejus sunt omnes fines terræ, et altitudines montium ipse conspicit.

Et mane videbitis gloriam ejus.

Quoniam ipsius est mare, et ipse fecit illud . . . quia ipse est Dominus Deus noster: nos autem populus ejus, et oves pascuæ ejus.

Hodie scietis quia veniet Dominus, et mane videbitis gloriam ejus.

In this mode of recitation of the 94th (95th) psalm, at matins, we have the only example of what the ancient *psalmus responsorius* was. The repetition of the 'antiphon,' or even of 2 antiphons, in the course of the psalm, was the special feature of Roman psalmody from the VIII. century; and represents the original employment of the antiphon which in modern days appears only at the beginning and end of psalms.

The Roman psalmody had at first been severe in type, executed by a soloist, and with only slight inflections of the voice, characterised by Damasus as a pleasing modulation. The Liber Pontificalis in the VI. century attributes the introduction to Rome of the Greek chant to Pope Celestine at the beginning of the preceding century. This was that antiphonal singing in which choir responds to choir, which the Greek monk Diodorus had introduced at Antioch in A.D. 350.‡

* Let us rejoice: in God our salvation.

† To-day ye shall know that the Lord cometh: and to-morrow ye shall see His glory.

‡ It was at Antioch that the legend grew up that their saintly bishop Ignatius hearing 2 choirs of angels singing the praise of the Trinity in this way, had introduced the antiphonal chant. Socrates, *Hist. Eccl.*

In the time of Athanasius the chanting was done with so little modulation of the voice that he speaks of it as rather spoken than sung. Such a *psalmus responsorius*, executed by a soloist, could not suffice in a large basilica: something was required which would arrest attention more. The Greek antiphony was adopted by and spread through the operation of the ascetics. S. Basil had to defend it, telling the people that it was not a novelty, but was received in all the churches. In the west Ambrose introduced it at Milan, to remove the tedium and increase the solemnity of the long vigils; and from there "the Oriental manner of psalmody" spread to the other western churches. These "suppliant psalms of Antioch" were used with effect by Flavian the Bishop to touch the heart of Theodosius (A.D. 387), who wept at this moving music.

A little remains to be said about the present office, and the efforts that have been made to alter it. From about A.D. 750, saints' days began to encroach on the old Sunday and ferial offices, and offices of the type of the common of martyrs or of virgins became frequent. It was the custom in this case to recite 2 offices: a nocturn of the saint's feast was said after vespers, followed by the customary vigil office. This double office continued in Rome much later than elsewhere; but even there it had disappeared in the XIV. century, leaving only the term "*Double office*" to record it. The old office of the VIII. and IX. centuries with some 93 feasts in the year, persisted in Rome to the XII. century in practically the same state. But in this century a new office existed in an unfixed shape, which is referred to by Gregory IX. in the next as the "modern office," and which exemplified usages of long standing. It had the shortened lessons which had grown up between the IX. and XI. centuries, a predominance of feast days over ferias, and an established hymnary. It is probable that Innocent III. had already issued a shortened office, as used by the Palatine clergy, *i.e.* those of the papal palace, in contradistinction to the city clergy.* This was adopted by the Friars Minor, who made an edition of it, accepted by Nicholas III. as the Roman Breviary (1277-1280). The Renascence followed; and Leo X. and Clement VII. attempted to give the church a Virgilian or Ciceronian Divine Office of faultless latinity, the Christian merits of which were not as

* Batiffol, *Bréviaire Romain.*

unexceptionable. The Breviary undertaken at the request of Clement VII. by Cardinal Quignonez in 1529 (at a time when the recital of the Breviary was neglected), though approved by Paul III., was disapproved by Paul IV. His Order, the Theatine, had in Clement's time undertaken to edit a new Breviary, and, as Peter Carafa, the Pope had spoken of the distaste the recitation of the old Roman Breviary caused him, especially on account of the many legends unworthy of faith to be found there.* The subject was taken up by the Council of Trent at its last sessions, and in 1562 it relegated to the Pope himself the necessary correction of the Breviary. Pius V.,† then Pope, appointed a commission, and in its main lines the present Breviary is the result of its labours. Although Pius preserved the essentials of the old VIII. century office, with its antiphonary and responsory, he desired to change as little as possible of its accretions, and the defects of the "modern office" remained. He however diminished the annual feasts to 138. He directed that this Breviary should for ever remain unaltered, and abolished all others.‡ It ended in replacing every other Breviary; but not without attempts, made especially in France but also by the Spaniards, to issue a revised and better book. The first person to add to the new breviary was the Pope's successor, Gregory XIII., and every Pontiff, with the exception of Benedict XIV., has followed the example, inserting new feasts, and restoring others which Pius eliminated.

The 57 double and 30 semidouble feasts of Pius, had thus grown to be 238 by the time of Benedict XIV.,§ and the last attempt to remedy the defects of the Breviary was made by that great Pontiff. A commission sat at intervals from 1741

* Ibid.

† This Pope issued the supplementary office known as that of the Blessed Virgin *in Sabbato*.

‡ Unless they could show a papal approbation, or an antiquity exceeding 200 years. Thomas Goldwell, Bishop of S. Asaph, one of the deprived bishops under Elizabeth, and the only English bishop who sat at Trent, was on this commission. He was a Theatine.

§ The commission which sat under Clement VIII., with Bellarmine as a member and Baronius as President, ended by re-establishing all the Saints' days. (1602.) In 1632, Urban VIII., moved by complaints, ordered a further revision, which appears to have regarded merely textual and grammatical errors. Gavantus the Barnabite liturgist, Luke Wadding the historian of the Franciscans, and the Jesuit Alciat were on this commission.

but accomplished nothing: and the Pope who clearly intended to set himself personally to the task, died before undertaking it.*

Some additions are peculiar to the "modern office." These are: the *Little office of the Blessed Virgin;* the *Office of the dead;* the *Suffrages of the Saints;* and the *Athanasian Creed.* (1) The first is monastic in origin; a little office in honour of the Madonna containing all the hours of the Breviary is first mentioned by Peter Damian, who says it was established in the monastery, and recited after the longer office: this Saint preached it to the lax clergy of the time, as a means of reawakening fervour. It originated in the XI. century among the Italian Camaldolese.† (2) An office consisting of Vespers, Matins and Lauds for the dead is first spoken of in the VIII. century. Up to then the prayers at the deposition and at the anniversaries,‡ and the Liturgy, were the only regular supplications of this kind, and are mentioned by Tertullian, Cyprian, Augustine, and in many inscriptions. From the early VIII. century these 3 Hours are celebrated as a vigil of the dead. It has to-day no hymns as originally composed

* The spirit in which Benedict XIV. would have approached the task is well illustrated in his charming correspondence with Cardinal de Tencin. Thus under date June 7, 1743, he writes: "Voici en général le plan que nous nous sommes proposé de suivre dans la composition de ce Bréviaire. La critique étant devenue si pointilleuse, et les faits que nos bons ancêtres regardoient comme indubitables étant aujourd'hui révoqués en doute, nous ne voyons d'autre moyen de nous mettre à l'abri de cette critique que celui de composer un Bréviaire dans lequel tout soit tiré de l'Écriture sainte. . . . On suppliera par les écrits non contestés des premiers Pères. . . . Quant aux autres saints qui ont place aujourd'hui dans le Bréviaire on se contentera d'en faire une simple commémoraison. Tout ce qu'on pourra dire, c'est que c'est là une nouveauté qui va a diminuer le culte rendu jusqu'à présent à ces saints; et il est vrai que le retranchement des légendes fera crier ceux qui tiennent les faits qui y sont contenus pour si certains qu'ils seraient prêts à se faire martyriser pour en soutenir la vérité. Mais cette critique nous paraît bien moins importante que celle par laquelle on nous reprocheroit de faire lire au nom de l'Eglise des faits ou apocrifes ou douteux. Or avec quelque attention et quelque habilité que le nouveau Bréviaire fût composé, cette critique serait inévitable." [Cited by Mgr. Batiffol.]

† By the Statutes of Eton College, A.D. 1440, the scholars were to say the *Matins of our Blessed Lady* as they made their beds. Our ancestors knew this office by heart.

‡ *Oblationes pro defunctis, pro natalitiis, annua die facimus:* says Tertullian.

in Rome. (3) The Suffrages are commemorations of the Blessed Virgin and the Apostles, which first formed part of the Roman office about the XI. century. The " commemoration of the cross " is the oldest of these, and formed part of the Easter Vespers in Rome. The suffrages occur after Vespers and Lauds. (4) The use of the Athanasian Creed became general in the VIII. or IX. century, according to Harnack. First introduced into the Gallican psalter, it was not incorporated with the Roman office till late. It is now recited in the Sunday office of Prime; where the Apostles' Creed used to appear. The authorship of the creed is unknown. The part referring to the holy Trinity is probably of the early VI. century, and Gallican in source; the christological portion later.

HYMNS.

Hymns had been composed from the first ages, but they were less in favour in the West than in the East. Ambrose in the IV. century had to defend their use, and in 563 the Council of Braga declares that " no poetical composition shall be sung in the church, as the holy canons prescribe." However a council of Toledo in 638, declares that hymns composed in the Divine honour can no more be condemned than prayers; and pertinently asks what we are to say of the minor and the major doxology? But this was not the view in Rome, where for another 500 years hymns were not admitted. From Rome's aversion to a Hymnary it appeared at one time (VIII.-IX. century) that the use of Church hymns would disappear altogether. Hymns, being individual or private songs,* were as often employed to perpetuate and instil error, as sound doctrine, and this helped to keep them out of favour in Rome.

Hymns were, however, adopted by S. Benedict, who prescribes the singing of a Hymn before the Psalms of the divine office. And in the X. and XI. centuries the influence of Cluny introduced the Hymnary into the Roman Breviary, and this Hymnary was the *Benedictine*.

S. Benedict calls the Hymns " *Ambrosian*," that is hymns either indited by S. Ambrose or formed in the same way, the metre being dimeter iambic. The reform which Urban VIII. really had at heart was a reform of the *Hymnary* according

* *Psalmi idiotici*.

to the canons of taste of that age.* This " improvement " of the old hymns was incorporated in the Breviary in 1632. The Benedictines have however retained their old hymns. At this day in the Roman office we have the exact series of hymns prescribed by the Benedictines in the XI. century; but as re-edited in the XVIIth. sometimes almost beyond recognition. At the Vatican however the unurbanised hymns are used. The great hymnographers have been: Hilary† (ob. 367). Ambrose (ob. 397). Prudentius‡ (ob. 413). Sedulius§ (ob. 430). Elpis a Boetia‖ (ob. 524). Fortunatus¶ (ob. 600). Gregory the Great (ob. 604). Paulus Diaconus (ob. 774). Theodulphus** (ob. 821). Rhabanus Maurus (ob. 856). S. Bernard†† (ob. 1153). S. Thomas‡‡ (ob. 1274).

* To Urban himself are attributed the hymns in the Breviary for the 4 following saints: Martina, Theresa, Hermengilde, and Elizabeth of Hungary.

† Hilary of Poitiers, of whom Jerome and Isidore say: " Hymnorum carmine floruit primus."

‡ The *Salvete flores Martyrum* was written by him.

§ The hymn on the feast of the Baptist *Ut queant laxis* is ascribed to him.

‖ To her are ascribed the hymns for S. Peter on August 1. *Beate Pastor, Petre;* for SS. Peter and Paul, *Decora lux;* and for S. Paul, *Egregie doctor Paule.*

¶ The author of the *Vexilla regis.*

** To Theodulphus the hymn *Gloria laus et honor.*

†† To S. Bernard belong the *Jesu dulcis memoria; Jesu, Decus angelicum* (or Thos. Aquinas); *Jesu, Rex admirabilis* (or to Rhabanus), and the *Ave Maris Stella.*

‡‡ To S. Thomas are ascribed the *Adoro te devote; Pange lingua; Sacris solemniis; Verbum supernum.*

To an early writer, Claudianus Mamertus in the VI. century, is ascribed the *Crux fidelis;* while in the late XVI. century Cardinal Silvio Antoniani wrote the hymn *Fortem virili pectore* for the Common of Holy Women, and Cardinal Bellarmine the *Pater superni luminis* for the feast of the Magdalen. The *Iste confessor,* the vesper hymn in the Common of Confessors, was first used for the feast of S. Francis of Assisi, and is anonymous. Compare also the writers of *proses,* p. 23.

CHAPTER IV.

THE CEREMONIES OF THE CHURCH.

Solemn Vespers—Compline—Benediction—Quarant'ore—Processions—Litanies—Angelus—The Ave Maria—The Rosary—Funeralia—Baptism—Chrism—Ordination—Extreme unction—Marriage—The consecration of a Bishop—The consecration of a church—Benedictions and consecrations—Preaching—Agapæ—Eulogiæ—Viaticum.

SOLEMN Vespers are sung on Sundays, and on the Eves and days of great feasts. The Vespers of the Eve are called *first Vespers*, the Vespers of the feast day itself *second Vespers*.

Vespers answer to the ancient Christian service of prayer *ad accensum lucernarum*, " at the lighting of lamps ";* and to the hour of incense, or hour of prayer, in the Temple. In Rome they are said 2 or 3 hours before the Ave Maria. At S. Peter's 2 hours, but on the great feasts $2\frac{1}{2}$ hours, before it.

In Lent, Vespers are said immediately after Mass, forming one action. Hence it is that on Easter Eve the *Ite missa est* of the Mass is sung at the end of *Vespers*. It used to be the custom for some part of the Divine Office to be recited after the mass of the day in penitential seasons, and the people were therefore invited to assist and join their prayers. Thus at Lodi after the first mass of Christmas night *Benedicamus Domino* is still said in place of *Ite missa est*, because Lauds followed the mass of midnight, and these concluding words of Lauds terminated the mass to which they were joined. This is really the origin of our having *Benedicamus Domino* said at penitential seasons in place of the dismissal of the mass *Ite missa est*. Up to the XII. century mass was not said during Lent till the 9th hour (3 p.m.), and it was thus natural for Vespers to follow it immediately.

Order of Vespers.—The Vespers of Sunday are the same throughout the year; and consist of 5 psalms, 109-113 [110-

* In the East called Λυχνικόν, in the West *lucernaria* and *lucernare*. The name is used by Etheria in the IV. century as that of Vespers (*hora decima*, 4 p.m.) in both East and West; and in 431 they are spoken of as *Lucernariæ tempus*, " the time of lamps."

114], each preceded by an antiphon, the first word or words of which are sung by the officiating priest before the psalm, the entire antiphon being sung by the choir after it. Two cantors, called copemen, vested in copes, notify the first words of the antiphon to the celebrant and the assistants and chant at a lectern the first half verse of each psalm, the psalms being recited on alternate sides if there be a double choir as in seminary and monastic chapels. They sit on two stools one on each side of the choir facing the altar. The officiant sits either in the principal seat in the choir, or on a high stool at the epistle side of the altar, before a light lectern.

At the conclusion of the psalms, the *capitulum* or little chapter is said; the hymn is sung, followed by a versicle and response; then the antiphon *ad magnificat* (at the "Magnificat") with the Magnificat or canticle of the Blessed Virgin Mary. At this place the officiant incenses the principal altar, but if that should not be the altar of the holy Sacrament, he first incenses the latter, and then the altar where Vespers are being said. On any great feast day, if there be a chapel in the church dedicated to the Saint commemorated, he incenses that altar also. He then returns to his seat, and is incensed by an assistant, who then incenses the other assistants in the choir, and afterwards the people. This is all done during the singing of the Magnificat; after which the *Gloria Patri* is sung, and the prayer for the day said.

Vespers end with the words *Benedicamus Domino. Deo gratias. Fidelium animæ per misericordiam Dei requiescant in pace. Amen.* "Let us bless the Lord. Thanks be to God. May the souls of the faithful through the mercy of God rest in peace. Amen.' *

Certain "antiphons," which differ according to the season, appointed to be recited after Compline in choir, and known as the Antiphons of the Blessed Virgin, are often recited after Vespers in the public worship of the Church. In this case after the last words cited above, the *Pater Noster* is said secretly, and then: *Dominus det nobis suam pacem. Et vitam æternam.* "May the Lord give us His peace. And eternal life. Amen."

Then follows the antiphon, according to the season: from

* After Solemn Vespers, in the Patriarchal basilicas or other capitular churches of Rome, *compline* is recited by those remaining in the choir.

the eve of the first Sunday in Advent till the Purification, the antiphon *Alma Redemptoris Mater** is sung: from the Purification to holy Thursday *Ave Regina Cœlorum:* from holy Saturday to the Saturday after Pentecost *Regina Cœli, Lætare, Alleluia:* from the first Vespers of Trinity Sunday to the Saturday before Advent *Salve, Regina.*

Pontifical Vespers.—When a bishop celebrates Vespers he is vested at the faldstool in (*a*) amice (*b*) alb (*c*) girdle (*d*) cross (*e*) stole (*f*) cope and (*g*) mitre. The copemen (6 or 4) notify the first words of each antiphon to the assistants. They chant the antiphon at the end of the psalm and also the *little chapter*. The plain mitre is used for the first part of vespers, the precious mitre afterwards, which is removed for the censing of the altar. At the end the bishop gives his blessing (p. 68). The bishop has no part assigned to him in vespers except the censing at the Magnificat; the reason being that vespers were never an episcopal function, one, that is, requiring the presence of the President. The episcopal blessing at the conclusion of all the offices of the Church is however mentioned by Etheria in the IV. century.

COMPLINE.

Compline, the "Hour" following Vespers, and the last Hour of the day, may still be heard as a public service of prayer in some countries. In Rome it is only recited *in choir*, that is by religious, or by capitular bodies who daily recite the Divine office. It is thus composed: The lector asks the officiant for a blessing, saying: *Jube, domne, benedicere;* and the benediction is given in the words: *Noctem quietam et finem perfectum concedat nobis Dominus omnipotens;* "may the Almighty God grant to us a quiet night and a perfect end. Amen." Then follow the short lesson, I. Peter v. 8, 9, the Pater Noster (silently) and the alternate confession as it is said in the mass. Psalms 4, 30 [31 first 5 verses], 90 [91], 133 are then sung; then the Hymn *Te lucis ante terminum.*

* The "litel clergeon" in Chaucer's "Prioress's Tale," asks the meaning of the "O alma redemptoris," and delighted with this antiphon in Mary's praise learns it by heart in time for Christmas: "Now certes I wol do my diligence to conne it al er cristemasse be went." It is attributed (with the *Salve Regina*) to Hermannus Contractus (p. 23).

The *little chapter :* " For thou art with us, O Lord, and thy holy name is invoked upon us; forsake us not, O Lord our God " (Jerem. xiv. 9); and the *Responsory :* " Into thy hands O Lord I commend my spirit. Thou hast redeemed us O Lord, God of truth "; *Versicle :* " Keep us, O Lord, as the apple of the eye," *Response :* " Protect us under the shadow of thy wings." Then the *canticle of Simeon* " Now let thy servant, O Lord, depart in peace "; with the *antiphon :* " Save us, O Lord, waking, keep us while we sleep, that we may watch with Christ, and may rest in peace." The salutation " Dominus vobiscum " is followed by the *Prayer :* " Visit we beseech thee O Lord, this habitation, and expel far from it all insidious enemies: may thy holy angels dwell in it, that they may keep us in peace: and may thy benediction be upon us always." " May the almighty and merciful God, the Father, the Son, and the holy Spirit, bless and keep us. Amen." Then one of the *antiphons of the Blessed Virgin** is sung, after which: " May the divine assistance always remain with us. Amen." And the Pater Noster, Ave Maria, and Credo, are said silently.

BENEDICTION.

Benediction, now one of the rites most frequently observed in the churches, is nevertheless of very recent date, and is not a liturgical devotion, or described in any liturgical book. This rite was first practised in Spain, and was not known in the rest of Europe till after the Council of Trent.† " Benediction of the most Holy Sacrament," in French called *Salut*, consists in blessing the people with the Host which is taken from the tabernacle and placed in a monstrance for that purpose. The priest is dressed in a cope, and if he has an assistant priest the latter, wearing a stole over his cotta, opens the tabernacle, over which the monstrance is then usually placed, the crucifix being removed. Then the priest kneeling

* The Dominicans have sung the *Salve Regina* after compline, in procession round the church, to a beautiful old chant, from the foundation of the Order. In 1226 in the time of blessed Jordan, they began to make the procession chanting the *Salve*, because " at divers times evil spirits troubled the brethren," and they had recourse to " Mary most powerful, and most pious."

† Thiers says he finds no mention of it earlier than about 1570. *Traité de l'exposition du S. Sacrement.*

before the altar, and all the people kneeling, the Host is incensed, and the following is sung (*not however in Rome*):

O Salutaris Hostia
Qui cœli pandis ostium
Bella premunt hostilia
Da robur fer auxilium.

Uni trinoque Domino
Sit sempiterna gloria
Qui vitam sine termino
Nobis donet in patria.*

The Litany of Loreto is then sung, though not always. The rites of Benediction properly consist in the following 2 verses of the hymn *Pange lingua*, and in what follows them:

Tantum ergo sacramentum
Veneremur cernui
Et antiquum documentum
Novo cedat ritui
Præstet fides supplementum
Sensuum defectui

Genitori Genitoque
Laus et jubilatio
Salus honor virtus quoque
Sit et benedictio
Procedenti ab utroque
Compar sit laudatio. Amen.

The priest then says:

Panem de cœlo præstitisti eis

Answer:

Omne delectamentum in se habentem.

Then the priest stands and says this prayer

Deus qui nobis sub sacramento mirabili, passionis tuæ memoriam reliquisti, tribue quæsumus, ita nos corporis et sanguinis tui sacra mysteria venerari, ut redemptionis tuæ fructum in nobis jugiter sentiamus, qui vivis et regnas.

" Thou didst give them bread from heaven."
" Containing in itself all sweetness."

" O God who under an admirable sacrament hast left us a memorial of thy passion, Grant we beseech thee, that we may so venerate the sacred mysteries of thy body and blood, that we may always feel in ourselves the fruit of thy redemption."

* This hymn, written by Thomas Aquinas, used to be sung in France in the early XVI. century at the elevation of mass, being introduced by Louis XII. a little before his death.

A humeral veil is now put on the priest's shoulders, and taking the monstrance in his hands, which are covered with the veil, he makes with it the sign of the cross on the people. A bell is rung. After the Benediction the Divine praises* are said.†

At solemn Benediction by a bishop a deacon and subdeacon assist in tunic and dalmatic, and 4 torches are carried.

QUARANT'ORE.

The devotion of the 40 hours, when the Host is exposed for that length of time, dates from the XVI. century. It began in Milan, and is perhaps due to a Capuchin of that city, who died in 1556, and who instituted it in memory of the 40 hours of the entombment. The exposition‡ of the holy sacrament was first practised in times of public peril. The practice was introduced into Rome by Philip Neri in 1548, and sanctioned by a Bull of Clement VIII. in 1592.

On the first Sunday in Advent of every year, until 1870, the pope inaugurated the Quarant'ore, carrying the host in procession to the Paolina chapel, where it remained exposed for the Prayer of the Forty hours, being afterwards (as now) exposed for the same length of time in each of the churches in succession every day throughout the year. This public and perpetual adoration was instituted by Clement. In parish churches the host is usually exposed for 40 day-hours on 3 consecutive days, but in convents it is exposed day and night for 40 consecutive hours.

A High mass "of exposition" is said when the adoration begins, no other mass being said at that altar till the mass "of deposition." The mass "for peace" on the second day

* P. 66. Out of Rome the rule is to sing *adoremus in eternum sanctissimum sacramentum* with Psalm 116 [117]. After which the antiphon *adoremus* is repeated.

† It is noteworthy that though benediction and similar rites are unknown to the Oriental church, it is nevertheless there that the custom most nearly resembling benediction is to be found. In some of the Eastern rites the celebrant of mass makes the sign of the cross on the people with the Host and Chalice at the moment of the commixture. This is nothing but an extension of the "Pax Domini" of the Latin Mass. It is evidently intended to embody the idea of a benediction, as it were, from out of the chalice of Christ's fulness, a communication of the Peace of Christ.

‡ *Exposition* is the custom of placing the Host in a *monstrance*, over the altar, where it can be seen by all. See *Corpus Christi*, p. 192, *n.*

is now said at another altar. When mass is said at any other altar during the Quarant'ore, the bell is not rung at the accustomed places. There must be at least 12 lights, and according to some rubrics *viginta luminaria*, during the exposition. A printed page is issued in Rome indicating the churches where there is Quarant'ore throughout the year. The series is every year the same. Out of Rome, the "40 hours" are usually observed in Lent.

It is now customary to expose the Host whenever there is a solemn *reparation*. A religious function called Reparation is made whenever some public sacrilege has taken place, or some sin which causes scandal in the community. Thus in Rome a mass of *reparation* is said for the sins committed by blasphemers, *bestemmiatori*.*

NOVENAS AND TRIDUOS.

A *novena* is a 9 days' observance in preparation for a festival, in honour of some saint or to obtain some grace from God. A *triduo* is a 3 days' observance, for the same purpose. These are solemnly kept in the churches, but of course may be privately observed also.

PROCESSIONS.

There is no more ancient custom than that of the Christian procession.† As we shall see, it formed part of every *station*, though of course public religious gatherings could not take place in the periods of persecution. The Pagans made use of processions, and several days so consecrated by them were adopted by the Christian Church and adapted by it; but the practice was a religious act among the Jews also. The procession is formed by the clergy and people, or the clergy alone, chanting litanies, or psalms, or hymns, as they walk; it always begins by the principal priest saying *Procedamus in pace* "Let us proceed in peace," to which *Amen* is responded. Processions take place within the church, or round its outer courts, or in the public streets, where Governments allow

* See *Monasticism in Rome* (*Confraternities*).

Every Saturday in the church of S. M. in Campitelli, in the Piazza of that name, the Holy Sacrament is exposed, with prayers for the conversion of England, at 11.30 a.m.

† Tertullian writing to his wife speaks of it: "*Si procedendum erit.*"

this. The principal days for them are Palm Sunday, the Purification, Corpus Christi, and some feasts of the Madonna. Gregory the Great instituted a procession round Rome, during the plague, in A.D. 598, the various bodies of religious and citizens moving in 7 great processions from 7 churches as centres.* It was on this occasion that he thought he heard the angels sing the *Regina cœli*, *Lætare*, and that he added on the inspiration of the moment "ora pro nobis Deum, alleluia."†

LITANIES.

Litanies‡ are supplications in the form of a dialogue: each supplication is replied to by the people with the words *ora pro nobis*, *orate pro nobis*, pray for us; or the words *Libera nos Domine*, and *Te rogamus audi nos*, that is: "Deliver us O Lord," and "We beseech thee to hear us." In this way is formed the *Greater Litany*, or "Litany of the Saints," which begins by invoking many of the saints by name, the Apostles, Martyrs, Virgins; after which follow petitions for various necessities. This solemn Litany is recited on many occasions: at ordinations, at the blessing of the water, when walking in procession, on Rogation days, etc. On the Fridays in Lent it forms part of the Divine office. April 25 is known as the "day of the greater Litanies," and a procession of the clergy used to leave S. Marco on this day, for the Lateran, chanting the Litanies. This day was known to the Romans as the *Robigalia*, and on it a great pagan procession passed from the Flaminian Gate to a sanctuary at the 5th mile on the Via Claudia. So the Christian procession, first instituted by S. Gregory in 598, proceeded along the Via Flaminia from the church of S. Lorenzo in Lucina, halting at the Basilica of S. Valentine, where there was a *Station*, thence to the "Paradisus" of the Vatican Basilica; and finally entering the great church where a second Station for this day was indicated.

The Litany of the Saints terminates with psalm 69, "*Deus in adjutorium meum*," etc., and with ten short prayers. The

* These 7 churches were: SS. Cosma and Damiano; S. Eufemia; SS. Gervasio and Protasio; SS. Marcellino and Pietro; SS. Giovanni and Paolo (the children started from here); S. Stefano Rotondo; S. Clemente.

† See *Angelus*, p. 135.

‡ Litaniæ, pleasing sacrifices, from *lito*.

latter part of this Litany, which bears a close resemblance to the litanies of the Greek Church, is found in VIII. century texts, but is probably of much higher antiquity.* In the Ordo of S. Amand, a century later, the Litany after the *Kyrie* and *Christe eleison* proceeds: *Sancta Maria ora pro nobis ;* (then follow the names of other saints) *Sancte Petre, sancte Paule, sancte Andreas, sancte Johannes, sancte Stephane, sancte Laurenti.* Then:

Omnes sancti orent pro nobis
Propitius esto, parce nobis Domine.
Propitius esto, libera nos Domine.
Ab omni malo libera nos Domine.
Per crucem tuam libera nos Domine.
Peccatores te rogamus, audi nos Filius (sic).
Dei, te rogamus, audi nos.
Ut pacem dones te rogamus, audi nos.

Then all say together, 3 times, the *Agnus Dei*, and the *Kyrie eleison* is repeated.

The Litany of Loreto is a litany of invocation of the Blessed Virgin, in which she is invoked under 46 different titles, beginning with *Sancta Maria, Sancta Dei Genetrix, Sancta Virgo virginum.* The types of the Old Testament are applied to her: "Tower of David," "House of Gold," "Ark of the Covenant." The original Litany has been lengthened by the addition of invocations by different Popes: thus Pius V. added *Auxilium Christianorum*, Pius IX. *Regina sine labe originali concepta*, Leo XIII. in our own time, *Regina sacratissimi Rosarii.* This litany was first sung at Loreto, and dates perhaps from the XIII. century; from thence it was carried by pilgrims to the rest of Europe.

A third Litany is that of the Holy Name of Jesus. This consists of invocations under various titles: *Jesu Rex Gloriæ, Jesu Sol Justitiæ, Jesu Pater futuri sæculi, Jesu magni consilii Angele, Jesu Deus Pacis, Jesu Exemplar Virtutum, Jesu Zelator animarum :* followed by some petitions.

A fourth Litany, that of the Sacred Heart, has recently been re-written and approved. There are several other Litanies, but the Congregation of Rites has decreed that none but these and the short form of the Greater Litany in use for the sick, may be used in the public worship of the Church.

* Duchesne, *Origines.*

All Litanies begin with the *Kyrie eleison*, and invocation of the Trinity, and end with the *Agnus Dei*. After each invocation of the litanies of the Saints and of the Madonna, *Ora pro nobis* is said; after that of the Holy Name, *Miserere nobis*. "Pray for us." "Have mercy upon us."

In origin litanies were solemn supplications for the fruits of the earth, accompanied by a processional *perlustration* of the fields. They took place in Spring, and the Christian followed in this the pagan usage. "Les mêmes besoins, le même sentiment de certains dangers, la même confiance dans un secours divin, ont inspiré des rites assez semblables," writes Duchesne of the Christian adoption of these rites.

VISIT TO THE SEVEN CHURCHES.

This pilgrims' custom of the middle ages was restored by S. Philip as a means of reviving interest in the abandoned tombs of the martyrs. He instituted processions as a simple recreation, both pious and healthful, for the idle "jeunesse dorée" of his day. At first accompanied by 25 or 30 companions, his escort grew to some 2,000 persons who would stream forth with him from the gates of Rome and along the historic Roman ways.

The visit to the 7 churches consists in a successive pilgrimage to the 7 chief basilicas or sanctuaries of Rome, performed on the same day. The devotions performed between each station record the stages of Christ's journey from Gethsemane to Calvary. Those who intend to make it, meet in the atrium of S. Peter's, and visit that basilica first. From there they proceed to S. Paul's, then to S. Sebastian, S. John Lateran, S. Croce, S. Laurence, and S. M. Maggiore. Or any other order may be observed, the visit to the 7 churches having to be made between the Vespers of one day and sunset of the next.

In the long tract between S. Paolo and S. Sebastiano, the *Via delle Sette Chiese* (Way of the Seven Churches), there is a rural church dedicated to SS. Isidoro and Eurosia. Two medallions on the south wall represent S. Charles Borromeo and S. Philip, and are placed here in memory of the meeting of these two saints who were each visiting the 7 churches. Any association or body of persons who make the pilgrimage now, stop here, sing the Litany of the Saints, and repeat

3 times the invocation *Sancte Philippe, ora pro nobis.** The church was built by Monsignor Niccolò Maria Nicolai in 1818, for the rural vicinage and the convenience of those going to the basilicas, " sanctas basilicas obeuntium commoditati." Pius V. used to make the visit of the 7 churches every Carnival. Julius II. (1503) when peace was made with the Republic of Venice imposed on the Venetian legates a visit to the 7 churches, *ut irent ad septem ecclesias.*†

STATIONS OF THE CROSS.

In all churches, except the great basilicas, we see 14 representations of the *way of the Cross*, or Christ's journey from Jerusalem to Golgotha. About the middle of the XVIII. century the distances of the Via Crucis at Jerusalem were accurately measured and the Stations erected at the proper intervals outside the city of Munich. Those who could not make the pilgrimage to Jerusalem could perform the way of the Cross here. So the Stations were introduced to take the place of the pilgrimage to Jerusalem: first up every hill and mountain side, on the way to monasteries, shrines, and churches, and then by placing 14 representations in the churches, each of which is visited in turn, either by groups of people and clergy together, or by people singly.

This custom originated with the Franciscans, who as guardians of the holy places had instituted it in the Holy Land. All Franciscans (1686) and later those who visited the Stations in Franciscan churches (1726) gained the same privileges as were gained by a visit to the holy sites of Palestine. Finally the same privileges could be gained by visiting the Stations erected in other than Franciscan churches, if they had been erected by a Franciscan (1731, Clement XII.); and to-day the special connection of the Franciscans with this devotion is forgotten.

" That admirable invention of Christian love " intended to

* It is customary thus to modify the Litany. In the consecration of a Bishop, or in an ordination of clergy, the celebrant, who is prostrate, rises after the last invocation (" ut omnibus fidelibus defunctis "), and chants 3 times: ut hunc præsentem Electum bene✠dicere digneris: or *ut hos electos*. (That thou wouldst vouchsafe to bless this ' Elect,' or these elect.) And the Society for the cult of the martyrs chants 3 times the words: *omnes sancti martyres orate pro nobis*, which occur in the Litany.

† Vatican Archives. Diar. P. Grassi. Tom. iii.

bring before the imagination the places consecrated by the sufferings of Christ, consists of the following pictures: i. Our Lord condemned to death. ii. He receives His cross. iii. He falls under the weight of the cross the first time. iv. He is met by His mother. v. Simon the Cyrenian is compelled to bear the cross. vi. Veronica wipes the face of Christ with a handkerchief. vii. He falls a second time. viii. He comforts the women of Jerusalem. ix. He falls the third time. x. He is stripped of His garments. xi. He is nailed to the cross. xii. He dies on the cross. xiii. He is taken down from the cross. xiv. The entombment.

Whether the Stations of the cross are visited singly or in procession, each subject is meditated for a few moments in turn, and the Pater Noster and Ave Maria said before each representation. It is usual to recite a verse of the hymn *Stabat mater dolorosa juxta crucem lacrimosa* in passing from one station to the other. On arriving at each station *adoramus te Christe et benedicimus te, propter per sanctam crucem tuam redemisti mundum* is said,* the words said by S. Francis whenever he saw the cross or crucifix represented.

The Stations usually begin at one side of the high altar of a church, and end at the other.

THE ANGELUS.

The *Angelus*, so called from the first word of the *angelical salutation*, is said 3 times a day, at Sunrise, Mid-day, and Sunset, and is a commemoration of the mystery of the Incarnation.

In France and England the curfew† bell was always rung at nightfall to warn people to extinguish all the lights because of the danger of fire. This bell was made the occasion for repeating the Ave Maria,‡ and the practice was recognised by Pope John XXII. (1316-1334) who gave an indulgence to all those who at the curfew bell said the Ave Maria 3 times. Thus the Angelus was at first said only in the evening. But by the end of that century, the Archbishop of Canterbury, at Henry IV.'s request, enjoined that a bell should be rung in the morning at waking, and the people were invited to say

* "We adore Thee O Christ and we bless Thee, because by Thy holy Cross Thou hast redeemed the world."

† Couvre-feu.

‡ The date given is A.D. 1095.

the Our Father, and 5 Hail Marys. The mid-day bell was never rung in England, the Angelus as we now have it in Rome and elsewhere originating in France, and not being in use till the beginning of the XVI. century, when it received papal sanction.*

The Angelus is always announced by a bell, the strokes of which are rung in 3 groups separated by equal intervals, representing the three parts of the Angelus. In Rome 13 bells announce the Angelus in groups of 3, 4, 5, with a final stroke. At the evening Angelus, half an hour after Sunset, all the church bells ring out after this last stroke.

Angelus Domini nuntiavit Mariæ
The angel of the Lord announced to Mary,

R. Et concepit de Spiritu sancto
And she conceived by the holy Spirit.
Ave Maria, etc. (Hail Mary.)

Ecce ancilla Domini
Behold the handmaid of the Lord.

R. Fiat mihi secundum verbum tuum,
Be it done unto me according to thy word.
Ave Maria (Hail Mary.)

Et verbum caro factum est
And the word was made flesh.

R. Et habitavit in nobis
And dwelt among us.
Ave Maria (Hail Mary.)

V. Ora pro nobis Sancta Dei Genetrix.
Pray for us O holy Mother of God.

R. Ut digni efficiamur promissionibus Christi
That we may be made worthy of the promises of Christ.

Oremus (Let us pray).

Gratiam tuam quæsumus Domine mentibus nostris infunde, ut qui angelo nuntiante Christi filii tui incarnationem cognovimus, per passionem ejus et crucem ad resurrectionis gloriam perducamur, per eumdem Christum Dominum nostrum.

Gloria Patri etc. [3 times, in thanksgiving for the graces bestowed on the Madonna].

Pour forth we beseech thee O Lord thy grace into our hearts, that we to whom the incarnation of Christ thy Son was made known by the message of an angel may through His passion and cross attain to the glory of His Resurrection, through the same Christ our Lord.

Glory be to the Father etc. (3 times).

* Mabillon.

The Angelus is said standing from Saturday Evening until Sunday Evening.

During Paschal tide, that is from Easter to Pentecost, instead of the ordinary Angelus, the following is said, standing:

Regina cœli, lætare, alleluia
Quia quem meruisti portare, alleluia,
Resurrexit sicut dixit, alleluia,
Ora pro nobis Deum, alleluia.

V. Gaude et lætare Virgo Maria, alleluia.
R. Quia surrexit Dominus vere, alleluia.

Oremus: Deus qui per resurrectionem Filii tui Domini nostri Jesu Christi mundum lætificare dignatus es: præsta quæsumus; ut per ejus genitricem Virginem Mariam perpetuæ capiamus gaudia vitæ. Per eumdem Christum Dominum nostrum. Amen.

The Regina cœli* was substituted for the Angelus in Paschal time, by Benedict XIV.

The bell was always called the *Gabriel bell.* This bell might still be found in many an old English belfry, its rim inscribed with words relating to Mary and the Angel's colloquy, "Angelum cum muliere de hominis reparatione tractantem,"† "when the angel treated with the woman concerning mankind's reparation."

THE AVE MARIA, OR HAIL MARY.

The words of the Hail Mary are as follows:

Ave Maria gratia plena, Dominus tecum, benedicta tu in mulieribus et benedictus fructus ventris tui Jesus. Sancta Maria Mater Dei ora pro nobis peccatoribus, nunc et in hora mortis nostræ. Amen. "Hail Mary full of grace the Lord is with thee, blessed art thou among women and blessed is the fruit of thy womb Jesus. Holy Mary Mother of God pray for us sinners, now and at the hour of our death. Amen."

The first part of this prayer consists of the salutation of the angel and of Elizabeth to Mary. The rest has been added by the Church. It was used as a common devotion towards the end of the XII. century; and enjoined in 1196 by the Constitutions of Odo. As a private devotion it was in use in the previous century, and Peter Damian speaks of someone reciting the "angelical salutation" as far as the words *in mulieribus.* The addition: *Sancta Maria Mater*

* *Vide supra*, Processions, p. 129.
† Serm. 142, *De annuntiatione.* S. Peter Chrysologus.

Dei ora pro nobis peccatoribus, is said to have been first used in the middle of the XV. century;* the words *nunc et in hora mortis nostræ* originate it is said with the Franciscans; and they were printed in their Breviary of A.D. 1515. In the Abyssinian (Egyptian) liturgy at the incensing before the gospel, the 2 salutations (Luke i. 28, 42) occur, followed by: "Priest: Pray and intercede for us with thy blessed Son. People: That He forgive us our sins."

About 1337 the founder of Max Stoke Monastery in Warwickshire, ordered that the following should be frequently used: Ave Maria, gracia plena, Dominus tecum, benedicta tu in mulieribus, et benedictus fructus ventris tui, Jesus. Amen. Et benedicta sit venerabilis mater tua Anna, ex qua tua caro virginea et immaculata processit.

After the definition of the immaculate conception, the Dominicans petitioned for the insertion of *immaculata* after the words *mater Dei*, but the Sacred Congregation of Rites refused on the ground that no change had ever been made in the Ave Maria.

Pope Pius V. in 1568, directed that the whole of the Ave Maria, as it now stands, was to be said before each canonical hour; and it was then first inserted in the Roman Breviary.

THE ROSARY.†

The principle of this devotion, published by S. Dominic as a popular prayer with which to fight the heresies of his time, is the meditation of 15 'mysteries,' or sacred events, accompanied by the recitation of the 'angelical salutation,' ancient name for the 'Ave Maria.' A *rosary*, or set of beads, strung together, is divided into *decades*, or sets of 10 beads, each decade separated by a larger bead. The decade represents 10 'Hail Marys,' the dividing bead represents the Lord's Prayer. During the recitation of each such decade of one 'Our Father' and 10 Hail Marys, it is intended that the reciter should think on one of the 15 Mysteries, the marking

* *Monasticon*. But it is said that the Fathers at the Council of Ephesus, A.D. 431, in condemning Nestorius, exclaimed: Sancta Maria, Mater Dei, ora pro nobis peccatoribus. Amen.

† In Italian, rosario; the *beads* being called *corona*. In old English "Mary Psalter" was the name for the Rosary. This *Mary Psalter* was early allowed in substitution for the office of our Lady, or for the Breviary, in the case of the lay sisters and brethren of religious congregations, and of the ancient orders.

off of the beads as each prayer is said, forming a material accompaniment, and the monotonous recitation a sort of undercurrent meant to direct and fix attention.

The Rosary may be said to be the meditation book of the poor, as they thus pass in succession before their minds the mysteries of their faith, of the incarnation and the redemption. It is found to be a great aid to a simple form of mental prayer in those who otherwise, from their education, would stop at vocal prayer.

Rosaries may be made containing 15 decades, or, as is more usual, 5. To " say the rosary " means therefore to say this third part of it. And the 3 parts consist of 5 *joyful*, 5 *sorrowful* and 5 *glorious* mysteries. The 5 glorious mysteries are recited on Wednesday and Saturday (and on Sundays): they are:

The Lord's Resurrection,
His Ascension,
The Descent of the Holy Spirit,
The Assumption of Mary,
The coronation of Mary in Paradise.*

The dolorous mysteries, recited on Tuesday and Friday, are:

The agony in the Garden,
Christ is scourged,
Christ is crowned with thorns,
He carries His cross,
He dies upon the cross.

The joyful mysteries, recited on Monday and Thursday, are:

The Annunciation,
The Visitation,
The Nativity,
The presentation in the Temple,
The finding in the Temple.

When recited publicly, the priest and people say, alternately —that is changing each decade—the first and second half of the Our Father and Hail Mary. Besides being a public prayer, it is one of the most popular of devotions among all classes, in houses, schools, and convents, and as a private

* Mary is called " Queen of Angels, of Patriarchs, of Prophets, of Apostles, of Martyrs, of Confessors, of all Saints "; being regarded as the most exalted of all creatures, no created dignity or office being conceivably more sublime than hers.

prayer. Every member of the mendicant orders wears the rosary suspended from the girdle.*

It is of course the peculiarly Dominican devotion. There are several ways of beginning and ending it, the essential part being the 50 *aves*, and 5 *Paters*. A usual beginning among Dominicans is to recite these 2 short verses:

Incline unto my aid O Lord
O Lord make haste to help me.

Vouchsafe that I may praise thee O sacred Virgin
Give me strength against thy enemies.

And at the end the following prayer is said:

"O Lord who by thy life, death and passion hast purchased for us the rewards of eternal life, Grant that meditating on these mysteries of the most holy Rosary of the blessed Virgin Mary, we may both imitate what they contain, and obtain what they promise."

When S. Dominic first preached to the Albigenses, he had but little success. But it came into his mind that the blessed Virgin bid him not wonder at this: "When God willed to renew the face of the earth, He began by sending down on it the fertilising dew of the angelical salutation." Dominic, then, should preach her psalter, the 150 Ave Marias, answering to the 150 Davidic psalms, added to the Lord's prayer, to which Dominic had always been devoted, and which with the creed had constituted the common devotion of Christians up to this time.† An interesting account informs us that the Albigenses employed the *Pater Noster* for their *consolamentum*, or sacrament, at the same time denying the incarnation. Thus it came about that Dominic added the *Ave Maria* to the Pater Noster, and the meditations on the mysteries of Redemption.

In 1473-75, Blessed Alan de la Roche, a Breton, revived the devotion of the rosary which had fallen into neglect.

* In the East, the Rosary is only used in the monasteries.

† The Dean of Rouen ordered the recitation of the Ave Maria, A.D. 1246. By this time it was becoming usual. The Béguines of Ghent, attached from the first to the Friars Preachers, had the daily recital of "3 coronas forming what is called the psalter of the Blessed Virgin" accompanied by meditation on the mysteries of the life of our Lord, prescribed in their Statutes which date from 1234. In 1243 we are told that it was the custom with many holy women to recite the angelical salutation 150 times, "called the Psalter of the Blessed Virgin."

However a few years earlier, in about 1454, some Swiss Dominican nuns are described as saying the rosary precisely as it is said to-day: "Three times 50 Ave Marias, under the title of the psalter of the Blessed Virgin, counting their prayers on the beads of a chaplet which they hold in their hands, and meditating at the same time on the mysteries of the Life and Death of our Lord." In 1883 Leo XIII. issued an encyclical on the rosary, and did much to recommend its use.

Before the rosary, chains of beads had been adopted on which to count *Pater Nosters*. The chain was called in England a *beltidum*, it was used in the XI. century, and mentioned as early as 816. Godiva of Canterbury, in 1040, bequeathed to the monastery she had founded there, a chain of pearls and precious stones which she used for this purpose.* These chains were sold in great numbers; hence in London the name of the street "*Paternoster Row*," the salesmen being called both in Paris and Rome *Paternostrari*.

Other rosaries have been made on the pattern of S. Dominic's, there is a rosary of the Seven Dolours, and other shorter rosaries.

FUNERALIA.

By the end of the II. century the function of burial had become attached to the Church, and a diaconate was established to supervise it. The early mode of burial is described in *Christian Monuments* (Catacombs).

In Catholic countries the body is carried to the parish church where it is usually placed on a catafalque covered with a pall, and left in the church until after the mass. The friends and relatives assist at the mass, but it is less customary to be present at the subsequent interment.

Funerals in Rome are generally accompanied by the confraternity of the church: funerals from parish churches under regular clergy are accompanied by the *frati;* thus a funeral from the Capuchin church is accompanied by Cappuccini. The cross is followed by clergy, or the confraternity, then the priest, and round the coffin the torch bearers. All chant psalms as they go. Before the procession leaves the church

* She passed them through her fingers, says William of Malmesbury, "that she might not omit any prayer while thus reminded by the touch of those objects." *Chaplets* were hung to the walls of the church for public use in England as early as the VII. century. (Martigny.)

the psalm " Out of the depths I have called unto Thee " is said. Along the route, returning, the psalm " Miserere mei Domine " is chanted, followed by the Gradual psalms, or others from the office of the dead, with " Requiem æternam dona ei Domine " instead of the *Gloria patri* after each. In the church this Responsory is sung: Help him saints of God, come to meet him angels of God; Receiving his soul, offering it in the sight of the Most High. May Christ, who called thee, receive thee; and may angels conduct thee to the bosom of Abraham. Receiving his soul, offering it in the sight of the most High. Eternal rest give to him O Lord, and let perpetual light shine to him. Offering him in the sight of the Most High.

Then is usually said the Matins and Lauds of the dead.* The antiphon at *Benedictus* is the verse from John xi. 25, 26; the words to Martha: " I am the Resurrection ": followed by the " Our Father " and a short prayer. Then the men extinguish their torches. If it is in the morning, the mass of *Depositio* follows this.

The ceremony called the Absolution of the dead, also *diakonia* or ministry, may be seen in the churches after every requiem mass. The mass ended, the celebrant and his assistants come to the catafalque, and stand round it, with the processional cross, incense, and holy water. A short prayer is said which begins " Non intres in judicium " " Enter not into judgment with thy servant, O Lord." Then the Responsory: *Libera me Domine de morte æterna, in die illa tremenda*, is sung. This is followed by the Kyrie eleison. Then the celebrant says the first 2 words of the *Pater Noster*, which is continued in silence; meanwhile he walks round the catafalque asperging with holy water; and then again, incensing. On his return he says " Et ne nos inducas in tentationem," the conclusion of the Lord's prayer. Then the Versicles: *A porta inferi. Erue Domine animam ejus. Requiescat in pace. Amen.* Then this prayer which ends the rite:

" O God, whose property it is ever to have mercy and to spare; we humbly beseech thee for the soul of thy servant N., which has to-day passed out of this world at thy word; that thou wouldst not permit it to fall into the hand of the enemy, that thou wouldst not forget

* P. 119. In Rome the office was the prelude to the burial. In other places it accompanied the requiem mass.

it for ever, but wouldst ordain that thy holy angels should receive it, and should bring it to heaven its country: that since it hoped and believed in thee, it may not have to endure the pains of hell, but may possess eternal joys. Through Christ our Lord. Amen."

If the " absolution " is immediately followed by the interment, then the following joyful antiphon is said at once after the prayer " O God whose property." *May angels bring thee into paradise : at thy coming may the martyrs receive thee, and lead thee to the holy city Jerusalem. May the choir of angels receive thee, and with Lazarus once a beggar mayest thou have eternal repose.*

At the grave similar prayers and responsories are said, beginning with the antiphon " Ego sum resurrectio," and the canticle Benedictus.

Requiem mass on the anniversary is performed with the same ceremonies, a catafalque being erected before the altar. The coffin of a Roman prince, however, is not placed on a catafalque, but *in plano.*

BAPTISM.

Among the Jews baptism was a preliminary to circumcision; *baptisms*, washings, played a great part in Hebrew ritual observances, and baptism was chosen by Christ as the initiatory Christian rite. Among the first Christians it was performed by a triple immersion, and this continued after churches were built, the baptism always taking place in a building separate from the church. After the baptism, the neophyte was led into the church among the faithful. According to many it was not till much later that baptism without immersion was considered valid. Even in the XIII. century it was " communior et laudabilior " by triple immersion. But De Rossi concludes from a study of the monuments in the catacomb of Callistus, that baptism by infusion or aspersion existed by the side of baptism by immersion from the beginning of the III. century; and the Διδαχή supports a still earlier date. In the Ambrosian as in the Oriental rite baptism is by immersion.

Towards the end of the II. century it became the custom to baptize infants;* but this custom found adversaries till the IV. century.†

The ordinary minister of baptism is a priest; but any lay

* See *Catechumenate*, Chap. vii. † Cf. Tertullian, *de Baptismo*.

person, man woman or child, even a heathen, may baptize in case of necessity: this was the custom from the first, and Jerome and Tertullian both affirm the lawfulness of lay baptism. The latter says that baptism is ordinarily of the bishop (*summus sacerdos*), then of priests and deacons, with his authority, " for the honour of the Church " *propter ecclesiæ honorem*, otherwise " it is lawful also to laymen " *etiam laicis jus est*.* The Church recognises 3 kinds of baptism, the baptism " of water," the baptism " of blood," and that " of desire." The baptism of blood is the death by martyrdom of a person unbaptized; the baptism of desire is the strong desire of a person for baptism who cannot possibly get baptized. The *character* of baptism is said to be " a passive power to receive the other sacraments."

Baptism was early called *Lavacrum regenerationis*, the washing of regeneration; and in his Apologia i. 65, Justin calls the neophyte " the illuminated."

Simple baptism consists of pouring water on the head; but solemn baptism which is that always given in churches, consists of many other ceremonies, which were previously rites performed on the catechumens at different times during Lent. Such are the exorcisms, the imposition of the cross on the forehead, the recital of the Pater, of the Creed, the *Ephphetha* or opening of the ears, the unctions, and the blest salt. All the ceremonies of Baptism are incidentally mentioned by S. Ambrose in the 5th book of *De his qui initiantur*.

The priest says: " What dost thou ask of the Church of God ?" R. " Faith." " What does faith obtain for thee ?' R. " Life everlasting." " If thou wilt enter into life, keep the commandments. Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind; and thy neighbour as thyself." He breathes on the child, as an exorcism, and signs him with the cross on the forehead and breast. Then he places his hand on his head, to signify that he has taken possession of him in the name of God. Then he blesses salt, ancient type of Wisdom, which he makes the child taste. Making the sign of the cross with an objurgation of the demon, he lays the end of his stole on the child, or person to be baptized, and leads him into the church, and to

* *De Baptismo*, xvii. The Διδαχή requires the *baptized* and *baptizer*, and any others who can, to be fasting at the baptism. The baptized to fast for one or two days previously.

the font, saying "Enter into the temple of God, that thou mayest have part with Christ unto eternal life." R. "Amen." The Apostles' creed and the Lord's prayer are then recited in the vulgar tongue, the sponsors reciting them in the case of an infant. Then follows the *Ephphetha*, and the interrogation of the person, or the sponsors for him. The child is then anointed. The priest now changes the violet stole for a white one, and interrogates the person as to his faith: after which he is baptized, the words being: "Ego te baptizo in nomine Patris et Filii et Spiritus Sancti,"* said while pouring water over the head. He is again anointed with the cross on the top of the head, on which is placed a white cloth: "Receive this white garment, and see that thou carry it without stain before the judgment seat of our Lord Jesus Christ, that thou mayest have eternal life." A lighted candle is then put into the hands of the baptized person, or the sponsor for him. Cyprian, Cyril, and Gregory Nazianzen allude to this custom, the last quoting S. Luke xii. 35, 36. Alfric (ob. 1051) says the candle represents the lamp of the wise virgin.

CHRISM.

The imposition of hands which followed as soon as the neophyte in ancient days entered the church, was the baptism of the Spirit. The Apostolical Constitutions Book iii. 16 says: "Thou therefore O Bishop shalt anoint the head of those that are to be baptized, whether they be men or women, with the holy oil, for a type of the spiritual baptism." And Cyprian says: "For a type of the Holy Spirit." At first the deacons and deaconesses baptized, and the bishop came to anoint. The oil, as in Chrism to-day, denoted as we see the unction of the Spirit, and thus came to accompany the imposition of hands. The words "Unless you are born again of water and of the Spirit" are the foundation of these rites.†

* This is the exact form given in the Διδαχή. Justin says, he is baptized in the name of the Father and Lord of all things, of Jesus Christ crucified under Pontius Pilate, and of the Holy Spirit who by the prophets foretold all things concerning Christ.

† Matt. iii. 11 and Acts i. 2-5. (Cf. also Acts ii. 4; viii. 12-17; x. 44-8; xi. 15-17.) The great season for baptism was Easter, and the day Holy Saturday. Gradually Pentecost, as the termination of the paschal season, became a second baptismal festival in the West.

This is therefore one of the 3 sacraments which cannot be repeated. A Bishop is the ordinary minister.* In the early Church it immediately followed Baptism, and was performed by the laying on of hands, being that gift of the Holy Spirit spoken of in Acts xi. 15, 16 (Acts ii. 3, 4), viii. 15, 16, 17, and xix. 6, as the chief sign of the Christian.

Chrism, or confirmation, is obligatory on all Catholics. In the early Church we read that every Christian who received this sacrament prophesied; and in Russia to-day the belief that the Holy Spirit has indeed been received in this gift is a living belief, militating against the common error of dividing Christians into sacred and profane. Chrism being a consecration of the Christian, while common parlance makes it appear that the *religious profession* takes this place.

Among Catholics no baptism is theoretically complete without this chrism: "He shall baptize you with the Holy Spirit and with fire." It is not however a necessary preliminary to communion as it is with Christian bodies who have retained a similar rite. There is in fact no early authority for the separation of baptism and chrism, if we exclude the testimony of Acts viii. 14-18. Tertullian says "From time immemorial as soon as we have emerged from the bath, we are anointed with the holy unction." But in the time of Jerome imposition of hands was separated from immersion. The former being performed by the bishop—*ad honorem potius sacerdotii quam ad legem necessitatis*, says Jerome, "In honour of the priesthood," *i.e.*, of the episcopate,† "rather

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Christmas was so regarded in the East until the Roman Church insisted on the western and far more ancient practice.

The exorcism, breathing, and unction with which baptism now begins were in Gaul and Spain the initiation into the catechumenate; but in Rome the unction took place only at the end of the probation (p. 252). About A.D. 400 the bishops of Gaul consulted the pope as to this difference of custom. For the baptismal unctions cf. Lib. Pont. *in Silvestro*, and the reference in Alfric's Digest. The Roman rite of imposing the sign of the cross took place directly after the baptism. (See *Christian Monuments*, Lateran baptistery.)

* With proper faculties a priest may administer chrism. The necessity may arise for example in a foreign mission.

† *Sacerdos* = Bishop, in Jerome's time, and earlier.

Our earliest references are the Canons of Hippolytus (III. century (?)) where the bishop performs two rites—imposition of hands, and the sign of the cross with chrism on the forehead (*consignatio*), and Tertullian, who mentions the chrismal unction, imposition of the

than from a necessary law "—as his part in the ceremonies of initiation. In the East chrism is still given immediately after baptism, and by a *priest;* so that both sacraments are administered to infants. In the West this is not so, but in Italy at least chrism is conferred on very little children. In Rome this sacrament is very highly thought of by the people, who send for a bishop to *cresimare* a dying infant.

The essentials of chrism as now administered are unction, and the imposition of hands. The Russian sacrament in which the unction is made with a *brush* instead of with the hand, is the only one of the 7 sacraments of the validity of which the Western Church entertains the slightest doubt.

The ceremonies of chrism are beautiful: The Bishop rises and faces the person or persons to be confirmed, his pastoral staff in his hand, and says the following invocation: " Spiritus sanctus superveniat in vos, et virtus Altissimi custodiat vos a peccatis ": " May the Holy Ghost come upon you, and the power of the Most High keep you from sins." After the usual versicles and responses the bishop prays that the Paraclete may be given, and recites the 7 gifts of Isaiah xi. 2. " Send forth upon them the sevenfold Spirit, the Holy Paraclete, from heaven." R. " Amen." " The spirit of wisdom and understanding." " Amen." " The spirit of counsel and of fortitude." " Amen." " The spirit of knowledge and of piety." " Amen." " Fill them with the spirit of thy fear," etc. Then the Bishop enquires the name* of each person, the godmother or godfather presenting each, and then anoints the forehead of the person with the sign of the cross (hence the name of this sacrament *Chrism*, anointing) saying: " I sign thee with the sign of the cross, and I confirm thee with the chrism of salvation." He then strikes the person on the cheek, saying " Pax tecum," Peace be with thee, to signify that this is the kind of peace the Christian may have to expect—that is outward afflictions, with inward peace. Then the antiphon " Confirm thou this O God which

bishop's hands, and the invocation of the Holy Spirit. For the Egyptian Church we have Serapion's testimony (middle of IV. century) to the rite of chrismal unction and the signing with the sign of the cross. It would appear that this rite now represents, in Roman usage, the imposition of hands on the head which has disappeared.

* A new name is imposed at confirmation.

is operated in us, from thy holy temple which is in Jerusalem." A short prayer follows this, praying God that those newly anointed may be made the "temple of His glory." Then the Bishop says "Behold, thus shall every man be blessed, who fears the Lord" Ecce sic benedicetur omnis homo qui timet Dominum. The Blessing concludes the rite: "May the Lord bless you out of Zion, that you may see the good things of Jerusalem all the days of your life, and may have eternal life."

ORDINATION.

The ceremonies employed in ordaining the 7 ecclesiastical orders are described in Chapter vi.

Ordination is one of the 3 sacraments which confer *character*. S. Thomas says "Et ideo per hæc tria sacramenta character imprimitur, scilicet per baptismum, confirmationem, et ordinem." S. Augustine declares order to be analogous to baptism, since it impresses an inalienable character; "Even if the people (in whose assembly it is done) should not follow it up." The *sacramentum ordinationis* conferred on him, he says, remains, and remains though the priest be removed from office.

Among the Jews imposition of hands was a rite in appointing to the rabbinate. Morin in his *De sacris ordinationibus* says it was in use in admitting a scholar to study, and in giving him authority to teach. Augustine points out that the term *oratio super hominem*, prayer over the person, implied nothing else but the imposition of hands: where the *oratio* appears, as in ordination, there is the *impositio*, even if the latter is not mentioned.

The tradition of the instruments, or giving of the paten and chalice to newly-ordained, is of much later introduction; but it now forms an integral part of western ordination. S. Thomas affirms it to belong to the form of the sacrament; and others have argued that it has in fact become so in the West: *i.e.*, an essential sign or ceremony.

The unction of the palms of priests with the oil of catechumens is also of late introduction. Nicholas I. says the anointing was not practised in Rome in his time (864), while Innocent III. (1215) says it was universal. In the East it is not practised.

The form for ordering the clergy was very simple both in West and East. The candidate was presented to the con-

gregation, who signified their consent to his ordination (Ἄξιός ἐστιν! or *Dignus est!* He is worthy), and a prayer was made for him by all present. In Rome this prayer was the Litany, everyone present being prostrate while it was intoned by the *schola cantorum.* This general prayer was followed by an episcopal prayer—a short *oratio* with a eucharistic *precem—Vere dignum . . . Deus honorum distributor;* the prayer *with imposition of hands* (or *super hominem*). The same rite served for all grades—for the bishop, presbyter, and deacons of both sexes; and the eucharistic prayer marked in the three oldest Sacramentaries for diaconal presbyteral and episcopal ordination is the same almost word for word as those in use to-day.

The terms denoting *order* are, in Greek: χειροτονεῖν, καθιστάνειν, κληροῦσθαι [elect, appoint; constitute; allot, choose by casting lots]. In Latin: *constituere*, *ordinare*.*

Slaves, homicides, or others of vicious or criminal disposition, the demented, and those with some notable bodily deformity, cannot be ordained. A subdeacon must have completed his 21st year, a deacon his 22nd, a priest his 24th, a bishop his 30th.† No 2 sacred orders can be given on one and the same day,‡ but 4 minor orders§ can be conferred together. Though this is now customary, the Decretals prescribe that 2 only be given. A year must elapse between the reception of the last minor order and the first sacred order. Those to receive minor orders must be of good report from their parish priest and schoolmaster, and must understand Latin.

The ordination days are the 4 Ember Saturdays; the ancient rule was that men were ordained while the Church fasted: the Saturday before Passion Sunday, and Holy Saturday. But minor orders may be conferred on any Sunday, or *festum duplex ex præcepto*, as long as it is done in the morning.

* The Διδαχή has: Appoint therefore for yourselves bishops and deacons worthy of the Lord, meek, approved, and true, and not covetous of money. The word used for *appoint* is cheirotonēsate.

† A priest may be ordained, with a dispensation, a year and a half younger than this. The age at which a priest, who has obtained proper faculties, may hear confessions of men is 30, of women 35. This is the rule in Rome.

‡ Counc. Trent, Session xxiii.

§ Even tonsure, and 4 minor orders. At an ordination, therefore, one often sees the same set of men go up, in the mass, for ordination as ostiarii, lectors, exorcists, and acolytes.

Tonsure may be conferred at all times and places, except in mass. In the Mass of Ordination it is hence conferred before the Gospel, that is before the commencement of the ancient Liturgy or mass of the faithful. The person to receive it must have been confirmed and know the rudiments of the faith; also he is presumed to be of an unworldly turn of mind. A child of 7 may be tonsured. The tonsured person was *not* a layman, by Canon law, and is not to-day. But to-day he proceeds to the other orders; otherwise tonsure was a mere fiction enabling a man to enjoy ecclesiastical immunities and endowments, with no corresponding duties.

The Church has never countenanced a mechanical theory of orders. For example, the Council of Arles A.D. 452, declares that ordination out of your own diocese, or without the countenance of the bishop, is void. The Council of Paris A.D. 557 declares that the ordination of a bishop, nominated by the King in spite of the citizens and against the will of the metropolitan and the provincial bishops, is void. And other circumstances militated against valid ordination. All through its history the Church has done its best to show that it would not consent to the gift of a power unless there were also the gift of mission; that a priest was not first a member of a caste, but first an apostle, or an emissary of apostles. Nor are *orders* the sole essential to priest-making: the essentials are 3; mission, order, jurisdiction. We derive it perhaps from the middle ages when the priesthood was regarded as a *caste* by the people, that this constant tenour of the Church's action, and its constant mind, should have been so overlooked as to give rise out of the pale of the Church to modern theories of the priesthood which appear irreconcilable as much with primitive practice as with constant tradition.

For an account of the 7 ecclesiastical orders, see *Ecclesiastical Rome*.

EXTREME UNCTION.*

This Sacrament of the anointing of the sick may be administered in any grave illness, whenever there is 'a danger of a danger' of death. Its minister is a priest. The rite consists of anointing the sick person with the "oil of the sick" on the eyes, ears, and other channels of the senses.

*This being a private religious observance does not strictly belong to this Chapter.

Three Keltic documents of the VII. century contain an order for the Visitation of the sick (the Book of Dimma, the Stowe Missal, and the Book of Mulling). In two cases this order is appended to the Gospels, and two of the three contain prayers for the remission of sins as well as for the return to health. "Then you anoint him with oil," they proceed—*tunc unges eum oleo*. The unction of the members is of later date. In the East this unction is given very rarely, as 7 priests are ordinarily necessary.*

MARRIAGE.

The ceremony of marriage is very simple. The essential part, the asking of the consent of both parties, is done in the vulgar tongue. [Out of Rome, the troth is plighted by each separately and in the same form: "I, N. take thee, N. to my wedded (*husband* or *wife*), to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, till death us do part, if holy Church will it permit;† and thereto I plight thee my troth."] Then the priest says: "I join you together in marriage, in the name of the Father, and of the Son, and of the Holy Ghost. Amen." A ring is then blest, and while the bridegroom places it on the bride's finger the priest says: "*in nomine patris. . . . Amen.*" Some versicles and responses follow, with the Kyrie eleison, Pater Noster, and a short prayer. [Out of Rome, the bridegroom gives gold and silver to the bride saying: "With this ring I thee wed; this gold and silver I thee give; with my body I thee worship· and with all my worldly goods I thee endow." Then he places the ring on every finger of the bride's left hand, saying: "In the name of the Father, and of the Son, and of the Holy Ghost. Amen," leaving it on ther ing finger at the word *Amen*. The versicles and responses follow, with the Kyrie eleison, Pater Noster, and short prayer as above.]

If mass is said it now follows. After the *Pater Noster* of the mass, the celebrant turns to the newly married, and recites a prayer in which God is much besought to keep the woman faithful and fortified and amiable, but there is not

* James' Epistle v. 14, 15. See Chap. vi., Holy Thursday. For the custom, compare also Matt. x. 1 with Mark vi. 13.

† These words sound strangely in the marriage ceremony of the Church which has upheld the indissolubility of marriage.

a word beseeching God to help the man. The nuptial benediction is given at the end of the mass, in which the newly married persons communicate.

The religious blessing on the marriage is of very high antiquity; it is referred to by Tertullian, who strongly urges it. The order of the present ceremony is clearly the result of different epochs. The giving of the ring is spoken of by Nicholas I. in 866. The words of the priest "ego jungo," "I join you together," are quite modern. The Sens *Pontificale* does not contain them, not does the Sarum *Manuale* which is a few years more ancient (1543). Siricius in the IV. century speaks of the *velatio conjugalis*, and the pronouncing of the blessing. In the IX. century the marriage rite consisted of a mass, in which the new spouses participated at the oblation and the communion; after the latter the blessing was given, a veil being placed over both their heads. This is the *velatio conjugalis*, the old and essential marriage rite; Ambrose speaks of it, saying that marriage should be sanctified *velamine sacerdotali et benedictione*. The first part of the present marriage service represents the old ceremony of the *espousals* in use among the Romans; the purely domestic festival of the consent and the gift of money. The religious ceremony consisted of the peaceful sacrifice of fruits and bread, the bride wearing the red veil or *flammeum*, the man a crown of flowers. Thus Christian Rome adopted in their entirety the Roman rites of marriage: but the veil was used for both spouses, and both were crowned at the exit from the church.*

The custom of announcing the intended marriage on 3 successive Sundays in mass, was decreed by the Lateran Council held under Innocent III.

It is well known that the Church holds that the parties to the contract are themselves the ministers of the sacrament of matrimony. Pius IX. said "There can be no marriage among the faithful which is not at one and the same time a sacrament." Catholics agitated the question as to whether marriage was a sacrament till late in the middle ages;†

* The old *velatio conjugalis* prevailed in France until lately. The crown worn by the Roman man, and then by both, is now used only for the bride. In the East, marriage is conducted with greater pomp, and includes the ceremonial of crowning the bride, which was indeed a Jewish usage.

† A sacrament being a sign conveying grace. Augustine however defines a sacrament to be "the sign of a sacred thing," a definition

S. Thomas discussed 3 alternatives; and the Council of Trent declared marriage to be a sacrament in the sense that by it grace is conferred to fulfil its duties.

A Roman bride and bridegroom visit the tomb of the Apostle in S. Peter's after the ceremony. Persons of consequence also have an audience of the Holy Father.

THE CONSECRATION OF A BISHOP.

A Bishop is consecrated by 3 other Bishops, one of whom is called the consecrator, and the others assistant bishops. At one time, but not anciently, it was held that these latter were not consecrators at all, but the modern opinion is that they are effectively co-consecrators.

The consecration takes place in the mass, which is concelebrated by the consecrator and the bishop-elect. The consecrator wears the gold mitre, the two assistant bishops the linen mitre.

Before the mass, however, the elect is presented to the consecrator, as in the case of ordination, and the apostolic *mandatum* is read aloud. If the consecration takes place by Letters Apostolic, then the consecrator is empowered to receive the oath at this place.* The consecrator then examines the bishop-elect, first as to his manners, then as to his faith. For example: "Wilt thou preserve humility and patience thyself, and teach it to others?" "Wilt thou for the Lord's sake be gentle and merciful to the poor, to travellers, and to all in need?" To all these enquiries, he answers *volo*, I will. To the enquiries as to his faith, he answers each time *credo*. Then the elect goes to an altar prepared at the Gospel side of the high altar, called his *cappella*, where he begins mass simultaneously with the consecrator. The assistant bishops remain with him during the whole ceremony. The elect

in strict harmony with the primitive use of the words *mysterium*, *sacramentum*. See also Duchesne, *Origines*, xiv. 413-419.

* In this case, the elect, kneeling, promises to be faithful and obedient to the Holy Roman See, to the Pope and his successors; not to lay violent hands on the pope's person, by deed, consent, or counsel; to help to preserve and defend the Roman Papacy, and the *Regalia* of S. Peter; to treat the Apostolic Legates with honour; to observe the rules of the Fathers; to repel heretics and schismatics; to come to a Synod when called; to make the visit *ad limina;* not to sell, give, pledge, or alienate, the goods of his church, even with the consent of his Chapter, without consulting the Roman Pontiff.

does not, however, ever turn to the people at the usual salutation; otherwise he says the mass word for word from the beginning with the consecrator who is at the high altar. Before the last verse of the Gradual, the bishop asks those present to pray for the newly Elect, who prostrates, all the others kneeling, and the Litany of the Saints is intoned.* After the litany, the Gospel is placed on the head and on the shoulders of the newly Elect; a ceremony already established in the IV. century. Then the three bishops together touch his head, saying "Receive the Holy Spirit." A eucharistic prayer follows, beginning like that of the mass "Vere dignum et justem est," interrupted by the singing of the *Veni Creator*, and the anointing of the head of the new bishop with chrism. This ceremony perhaps originated in Brittany where it is found in the VI. century: it is one imported from the Jewish ritual.† The eucharistic prayer is continued; and then the consecrator intones the antiphon: "The precious ointment on the head, that ran down upon the beard, the beard of Aaron; which descended to the hem of his vesture: the Lord has commanded benediction for evermore." Then Psalm 132, consisting of 4 short verses: "Behold how good and how joyous a thing, to see brethren dwell in unity." After which, the new bishop's hands are anointed with the chrism, "*ad laborem*." During the singing of the psalm the bishop's head had been bound with a cloth,‡ and now his hands are similarly bound. The consecrator now blesses the pastoral staff with the prayer: "O God, supporter of human weakness"; and places it in the joined hands of the new bishop. Then the ring, saying: "Receive the ring, the sign of faith, seeing that the spouse of God, the holy Church, is adorned with unflinching faith, mayest thou too guard it unharmed." Then the gospel is given into his hand, with the words: "Receive the gospel, and go, preach to the people committed to thee; for God is able to increase His grace in thee." Then all the bishops exchange the kiss of peace. The consecrator and elect then wash their hands, and each at his own place continues the mass, reciting the gospel and the creed. At the offertory, the consecrator seated on the faldstool before the high altar, receives from the new bishop 2 lighted candles,

* P. 132*n*. † Duchesne.

‡ When a consecration takes place in the Roman curia the head is bound before the *Veni Creator*.

2 loaves, and little gilt and silver barrels of wine. The new bishop now stands at the epistle flank of the High altar, facing the gospel side, and there continues the mass with the consecrator. At the *pax* both kiss the altar and embrace, the two assistant bishops also receiving the pax. At the communion, the new bishop approaching the consecrator receives the Bread from him, after which the chalice is put in his hand and he communicates himself. After the communion the consecrator finishes the mass at the *gospel* side, and gives the usual triple blessing. Then sitting on the faldstool, he blesses and imposes the gold mitre on the new bishop: also the gloves, which he similarly places on his hands. The giving of the episcopal insignia was introduced a little later than the anointing.

Lastly, the new bishop, the consecrator taking his right and the senior assistant bishop his left hand, is placed on the *cathedra* or throne,* the consecrator putting the staff in his left hand. Then standing at the gospel side, and uncovered, the consecrator intones the *Te Deum*. The new bishop now passes down through the people assembled, and gives his first episcopal blessing. On his return, he kneels 3 separate times, approaching the consecrator; and chanting each time *ad multos annos*, "for many years," he embraces the consecrator, and then the two other bishops, all 4 wearing mitres. The two celebrants then say the last gospel at their own altars, after which the new bishop gives a solemn blessing from the high altar. Each bishop is then disrobed, the new bishop and assistant bishops at the small altar.

The ancient ceremonies consisted in placing the gospel on the head of the bishop-elect; conducting him to his seat; giving him the kiss of peace; after which he celebrated the mass himself. In the IX. century he was presented for consecration wearing chasuble and dalmatic; to-day he wears a cope.

When an archbishop, metropolitan, or other bishop, has asked for the *Pallium*, it is then given in the cathedralor some other church of the bishop's province. One, or two, bishops perform the rite. The pallium is placed on the altar veiled, and the new bishop is in full pontificals, excepting the mitre and gloves. The bishop or bishops, acting for the Pope, receive the oath of fidelity and allegiance, then the pallium is

* In Rome, on the faldstool.

taken from the altar and placed over the bishop's chasuble, the bishop kneeling.*

As early as A.D. 314, the Council of Arles assigned a church to the bishops who visited Rome, in order that they might celebrate the liturgy, at a time when the bishop was the one recognised President of his congregation, and the one effective "Priest," so that the Pope alone celebrated in Rome.

THE DEDICATION OF A CHURCH.

No rite of dedication occurs in the Sacramentaries, except in the Gelasian, where it may be Gallican not Roman. Eusebius describes a ceremony at Tyre in 314, when a *Dominicum* (church) was dedicated: there was a concourse of bishops, the liturgy was celebrated, and a discourse made. In the VI. century the Roman churches were still dedicated merely by saying mass in them. The ceremony often mentioned by S. Gregory appears to have been the same. Churches being so often in early days built to receive the remains of the martyrs, *a solemn translation of the relics with chants* naturally preceded the liturgy, and herein consisted the consecration. Or a building was restored to public worship by replacing in it its *pignora* or *sanctuaria*. The old Roman rite consisted of such a translation, the relics being swathed and deposited with unctions in the altar-sepulchre, which was first washed and anointed. The *pietra-sacra* was sealed with a mortar of water and chrism. The blessing of the vessels followed, then of a light, and the church was illuminated; mass followed. We have here simply a funeral rite, that of the *depositio*. It is to-day complicated by the Gallican consecration of a church, a rite assimilated to that of the initiation of catechumens: exorcised water,† sprinklings, washings, and unctions being used. This rite began with the ceremony of tracing the alphabet, and the consecration of the altar. The first has been shown by De Rossi to resemble the process of taking possession of territory and its delimitation by Roman surveyors; the last is apparently a duplication of the rite of anointing the altar-tomb, which formed part of the *depositio*.

The present rite consists in tracing the letters of the alphabet,

* For the great Christian festivals, and other occasions, on which bishops invested with the Pallium may wear it, see *Ecclesiastical Rome*. No bishop but the pope wears it in Rome.

† Not permitted in Rome in the time of Vigilius, 538-555.

first in Greek at the east angle, then on the opposite side in Latin, with the pastoral staff along a diagonal Greek cross marked on the pavement, over which ashes are strewn. The cross is Christ, the alphabet the expansion of the mystical signs *alpha* and *omega ;* the entire ceremony signifies *writing the name of Christ on the building.*

The altars are then consecrated with a mixture of water, ashes, salt and wine, and the church is perambulated 3 times, and the walls and floor are sprinkled. The procession of clergy and people with the relics follows. On arriving at the church-door, the bishop knocks with his staff, and " Lift up your heads, you everlasting doors," is sung, a Gallican detail of the VIII. century, found in the VIth in Constantinople. The outside of the door and the altar-sepulchres are now anointed with chrism; the table of the high altar is anointed and incensed, and 5 crosses marked on it with oil and chrism. Twelve marble or brass crosses on the walls, the sign that the church has been consecrated, are similarly marked with chrism. The vessels and linen are now blest on the altar with the mixture of water and ashes, and chrism. The church is prepared by illuminating the 12 crosses, before the arrival of the bishop.*

The simple benediction of a church admits of mass being celebrated in it. It is repeated every time sacrilege, such as desecration, profanation of holy things, suicide or death in a church, is committed.

We often see the notice " *Sagra* at this or that church " in the *Diario Romano.* The sagra, *sacra*, is the annual feast commemorating the consecration, the *sakering*, of a church.

BENEDICTIONS AND CONSECRATIONS.

" The Catholic Church teaches . . . that holy impressions may be conveyed to the soul through the senses, and that holy sentiments find by means of the senses convenient expression." This class of ceremonies " the Church may institute at will, or the worshipper adopts them at his own choice."† Hence the multiplied use of benedictions. And

* By Canon law no church may be solemnly consecrated until all debt on it is paid.

† Bridgett C.SS.R., *Ritual of the New Testament.* " Certain rites have been selected as instruments to convey to the soul graces with which they have no natural proportion."

of them Bishop Hedley says: "Consecrations, dedications, and blessings . . . are very numerous in the ritual of the Catholic Church" . . . "they are of various kinds and degrees of solemnity;" the minister, he says, prays in the name of the Church, and the effect of his prayer is that those who use such objects devoutly, have their devotion, their faith, and their charity increased, and are specially protected by Almighty God. Blessings, therefore, are part of the external worship of God, and "blessed objects" are "adapted to remind men of God, to lift up their hearts to Him, and to lead to repentance and amendment of life." The Church's insight into the importance of small things has told in these customs, as has its genius for reverence.

Synesius, Bishop of Ptolemais, in the v. century, said "For Christians do not hold that the Divine Presence must of necessity follow mystic elements and forms of words, as if drawn by material cords . . . but that it accompanies a calm and Godlike disposition." The Catholic Church asserts the psychological law, though the spiritual law must always be as Synesius states it.*

PREACHING.

In the beginning, as we first learn from S. Paul, prophecy took the place of preaching; there was complete liberty of prophesying in the Apostolic age, and it included interpretation, exhortation, and preaching the word.† S. Irenæus sees in spiritual gifts and direct inspiration the very mark of the Church of Jesus Christ. The Apostolic Constitutions also expressly contemplate the case of lay preaching, and quote

* The old Rituals supply forms for blessing every kind of object: dwellings, new houses, new ships, the new fruits; and in the "Wyf of Bathes Tale" Chaucer mentions the blessing by the parish priest and the friars, of rooms, kitchens, hamlets, sheepfolds, dairies, hill and dale; blessings which had scared away the fairies:

> Of lymytours and other holy freres . . .
> Blessyng halles, chambres, kitchenes and bowres,
> Citees and burghes, castels hihe and towres,
> Thropes and bernes, shepnes and dayeries
> That makith that ther ben no fayeries
> For there as wont was to walken an elf,
> Ther walkith noon but the lymytour himself.

† Cf. Acts viii. 4, xi. 19, 20, 21, xiii. 1; 1 Cor. xiv. especially verses 24, 26. Ep. of James iii. 1.

in this regard the words "They shall be all taught of God." S. Ambrose tells us that, "at first, all preached and all baptized"; but that later *cœpit alio ordine et providentia gubernari Ecclesia*, "the Church began to be governed by a new order and providence." It was next required that lay people should be duly qualified (Apostolic Constitutions), and then that no one should preach or teach in the presence of the bishop.

From the very first the deacons preached, as we learn from the case of the deacons Stephen and Philip recorded in the Acts.* Monks could always preach, and these were a lay body. No check whatever was placed on their preaching until the heresy of the monk Eutyches caused preaching to be prohibited to monks. Origen, a layman, whose frequent sermons in Jerusalem are mentioned by Eusebius, was perhaps the greatest of Christian preachers; and the same writer tells us that Constantine the Great preached!

Justin Martyr says that in his day (A.D. 140) it was the custom to read a portion of Scripture, and explain it afterwards. Leo and Gregory the Great read many *homilies* in the churches, which were usually commentaries on some passage in the Gospels or the Psalms. A settled homily was read in the church in many places, and we hear that it was the business of the deaconess to read it. But in Rome, after Leo and Gregory, the only two popes known to have pronounced homilies, the custom of the homily died out. Nor were the presbyters allowed to preach in Rome, and Pope Celestine (423) did not approve of the bishops of Provence allowing it in their dioceses. Sozomen writing in the next pontificate says that *no one preached in Rome*.†

From the time that Gregory delivered his great homilies until the XII. century, preaching ceased. In this and the next century arose the popular preaching in the streets, in the piazzas, and from pulpits placed outside the great churches; sermons which lasted for hours, and at which tens of thousands of listeners would assist. In the XII. century Bernard the Benedictine monk in one part of France, and Hildegarde the Benedictine nun in another, had drawn the world after them. In the next century S. Francis was followed by S. Antony of Padua, and preaching was made so popular by the two mendicant orders that the Dominican S. Catherine was given faculties to preach, and both she and the great Dominican

* Acts vi. 10, viii. 5, 12, 35. † *Hist. Eccl.* vii. 19.

Vincent Ferrer,* whose mission was to pacify the troubled spirits of their time, took with them for this itinerant preaching a number of confessors, so great was the harvest of souls. Of these restorers of evangelical preaching Bernardino of Siena in the XIV. century was one of the very greatest. After that time sermons became formal and sterile.

Preaching, which in the early Christians' eyes depended on the *spirit*,† depends, in the Christians' eyes of to-day, on *office*. It is easy to understand how little permanent dignity there was in the earlier system, and how little suited it was as an instrument in the hands of a religion destined to satisfy alike the intelligence and the reverential instincts of humanity. It is better to hear the monition and preaching of officers who have not the "spirit" than to be the prey of everyone who believes himself to have the spirit. The indecorum and the lack of majesty and meaning in the other system force from S. Paul the words: "Brethren, be not children in mind: in malice indeed be ye babes, but in mind be of full age."

At the present day even priests do not preach until they have received episcopal *faculties* to do so. The Council of Trent prescribed that a sermon should be preached every Sunday at the parochial mass. This is a usual custom to-day. The most usual time for preaching, however, is during the special seasons of Advent and Lent. In Rome there are sermons every day at this time.‡

THE AGAPĒ.

The agapē, ἀγάπη, or love-feast, called by Tertullian in his *Apologia* where he describes the eucharistic rite "a banquet of love and charity," is mentioned by Jude, and by Paul in the Epistle to the Corinthians. It was conceived on the pattern of the common meal of the Greeks, to which each brought his share; but the Christian feast commemorated Christ's last supper with his disciples, and was a means of

* S. Catherine: 1347-1380. S. Vincent: 1355-1419.

† 1 Cor. xiv. 1, and 39.

‡ The Jewish preacher sat in the synagogue while preaching. Cf. Luke iv. 20, 21. He was not ordained. The preachers of the homilies among Christians sat also. The preacher usually has a chair provided to-day; and in the case of a bishop it is assumed that he will preach sitting, *Cæremoniale* 2, viii. 48.

feeding the poor—*agapes nostræ pauperes pascunt*, says Augustine; and Tertullian says that whatever it cost the pious outlay is no waste since *inopes refrigerio isto juvamus.* These feasts were originally the prelude to the Eucharist. Scandals thus arose from the very first, and are mentioned first by S. Paul and again in the IV. century by Augustine. The charitable character of these agapēs was lost in Rome by Jerome's time.

It is probable that they never took place in the catacombs: *triclinia* or *atria* exist at the entrance of the cemeteries of Domitilla and Ponziano, above ground, which De Rossi thought were destined for these reunions during the persecutions. Eating in churches was certainly customary; the Council of Laodicea forbids it in 363, the Synod of Auxerre in 578, and the Council in Trullo as late as 691-2.

The union of the agapē and the Eucharist had apparently ceased in Rome in Justin's time (A.D. 140). But Socrates records the fact that in the V. century some of the Egyptians celebrated the Eucharist at nightfall, after supper. The hour for the agapē was 'at the lighting of the lamps.' Brightman suggests that the offertory, the *lavabo* before the *anaphora*, and the kiss of peace are all survivals of the agapē*—of that solemn fraternal meal, prelude to the eucharistic rite, to which each of the faithful contributed.

There was however a second type of *agapē*, which was modelled on the Roman *Silicernium* or repast on the ninth day after a sepulture. It was called *Refrigerium*, refreshment, and was designed entirely for the poor, none of whom was excluded.† Julian the Apostate acknowledged that in contradistinction to the similar Pagan feasts, in the Christian agapēs there reigned peace, sobriety, above all neighbourly charity. These agapēs became customary at the shrines of the martyrs on their anniversaries, and being festal occasions suffered a quick degeneration.

It is recorded of Pammachius, in A.D. 397, that when he wished to celebrate the funeral obsequies of his wife Paulina he collected an immense crowd of the poor in the Vatican basilica and its atria.‡ In later centuries charitable banquets,

* Cf. Tertullian, *Apologia* 39.

† De Rossi, *Roma Sott.*, iii., pp. 500 *et seq.*

‡ At the same period, S. Augustine writes that the basilica of S. Peter presented daily scenes of drunkenness. *Epist.* xxix. 10.

which were really agapēs, were supplied by the popes to poor pilgrims on the same site. A large edifice on the sacristy side of the basilica was erected for this purpose; Gregory XIII. being the last pope to enlarge and restore it. Thirteen poor people were fed there daily, a custom indeed dating from the time of Gregory the Great. On Monday and Friday bread and oil were distributed to some 2,000 poor. The building was pulled down by Pius VI., and the Teutonic Hospice rises to-day on the site.*

EULOGIÆ.

The Eucharist was always considered the bond of union between Christians. Those, as we have seen, who from any cause could not communicate in the church, communicated at home, the Eucharist being brought to them from the bishop's mass. When this custom ceased, some other outward mark of being in the Catholic communion was thought of, and hence arose the custom of blessing the bread which remained over at the offertory, and sending it to all who had not been able to communicate: these blest particles of bread were called *eulogiæ*, or benedictions. They were distributed to all who had a right to communion, but had not received on that day; and when the primitive custom of receiving at every mass was discontinued, it was distributed to all those present who had not received sacramentally. It was, then, the sign " of the Catholic communion in faith and in charity." Catechumens, the excommunicated, and the possessed were not given the eulogiæ.

Hence the word *antidoron* ἀντίδωρον, that which is given instead, for this blest bread. In many parts of France *pain bénit* is distributed to all who assist at mass, after the offertory, and is the same as the antidoron or eulogia. The Orientals distribute it after mass; it is brought in by a deacon and given to all present at the cancellum or at the ikonostasis. The Armenian antidoron is unleavened, and the image of a lamb

* Batiffol in the *Etudes d'Histoire et de Théologie Positive* (1906) has undertaken to prove that there never was an agape prelude to the eucharist. It would however take more than his ingenuity to convince us that when this rite (of which we have the earliest account in Paul's Epistle to the Corinthians xi. 23-7) was first observed it did not follow the precedent of the Hebrew passover meal with its commemorative recital, and the actual record of the gospels—" and when they were eating, he took bread; and the cup, in like manner, after supper."

is impressed on it. Among the Greeks, as in France, it is ordinary leavened bread.

The custom used to be to take it home, as had been done earlier with the Eucharist itself, and eat it at the morning prayer.

The Eulogiæ were and are blessed either at the offertory or after the mass.

The Eulogiæ are not heard of before the III. century, and were well known throughout the East in the IVth. They are mentioned in the West in the VI. century. Bishops sent them to one another, as the Eucharist had itself been sent earlier. The IX. century Roman Ordo tells us that the Pope distributed *rolls* in the sacristy after mass.

A later development was the distribution of the antidoron or pain bénit to all present; and during Lent the fast was daily broken with it.

In the Gelasian and Gregorian sacramentaries an *oratio ad complendum* or *Benedictio*, was prescribed as a blessing on those who had communicated; an *oratio super populum* being directed to be said "for every occasion on which any of the people did not." In Lent then when the fast was broken with the blest bread, and there was no communion, the *oratio super populum* was said, the deacon, in the ferial masses of this season, calling attention to the prayer by the words *humiliate capita vestra Deo*. The same is done to-day on every feria of Lent, from Ash Wednesday to the Wednesday of Holy Week inclusively. The words are said after the last Post-Communion prayer, and the short *oratio super populum* follows. In Lent this *oratio* is the same as the prayer said at Vespers.

Among the Jews the *Eulogies* were one part of prayer; the Rabbis distinguishing two elements in prayer, namely the *Eulogies* or adoration, and the *Tephillah* or intercession:* these 2 elements are emphasised in the Lord's Prayer, and are recognised in the central sacred act of Christendom, the Liturgy.

THE VIATICUM.

When the Eucharist is taken to the sick by way of *Viaticum*, that is "for the journey," it may be taken either privately

* The Eulogy pronounced at the distribution of the bread at the Passover very closely resembles that given in the Διδαχή for the bread and wine of the Eucharist. (Κεφ. θ'. 2. Κεφ. ι'. 2.)

or publicly, the latter in countries where this is permitted.* When carried publicly, either the *baldacchinum*, or the *umbraculum*, little shade, is used, a bell is rung before it always, and incense and lights are always carried. The use of the bell dates from A.D. 1199. It is removed in this way, also, that is with the umbraculum and lights, from one part of the church to the other. When carried privately, the host is suspended from the priest's neck.

Priests only, at the present day, may carry the Eucharist to the sick; and in the West the Pope alone may carry it on his person when on a journey. Pius VII. and Pius IX. both carried it suspended from the neck when they fled from Rome.†

Eusebius tells us that the Eucharist used to be taken to the sick and the confessors by lay people as well as by clerics. Leo IV., about 850, prohibits lay people carrying it. A council held A.D. 990 confines the ministration of the viaticum to priests. But deacons and others still continued to give it, and a Council of Westminster as late as 1138 says it is to be given "By a priest or deacon, or in urgent necessity, by anyone;" *per sacerdotem aut diaconum aut necessitate instante per quemlibet*. It is related of Mary Queen of Scots that she communicated herself the morning of her death.

In the East however, the Armenians apparently allow the Eucharist to be carried even by merchants on caravan expeditions. The curious custom of burying the eucharist with the dead was forbidden in A.D. 393 by the third council of Carthage.

The discipline as we see has changed considerably, in order to ensure decency of procedure among a vastly greater Christian society; but it is discipline not spirit which has changed. Tertullian, *De Corona cap. iii.*, speaks of the anxious care taken by Christians not to spill a drop of the chalice or let fall any particle of the bread: *Calicis aut panis etiam nostri aliquid decuti in terram anxie patimur ;* and Origen

* After 1870 it was not permitted to carry the Host with *fiocchi*, *i.e.* publicly with candles and procession. It was however so carried by a parish priest in Trastevere in 1894; and on this occasion even the soldiers on guard saluted. When carried publicly in the street the people follow from the church to the house carrying lighted candles, and wait outside during the priest's visit.

† Pius IX. used the same receptacle worn by his predecessor the day of his flight.

in the 13th Homily on Exodus says the same. Pope Innocent I. 402-416, says the eucharist carried to the tituli may not be carried to suburban churches, as the sacraments are not to be carried far: " Quia non longe portanda sunt sacramenta."

In the year 1897 the custom of carrying the Eucharist under the baldacchinum, accompanied by a procession of clergy and people carrying lights and of children scattering flowers, and with chanting of eucharistic hymns, was revived in Rome at Easter. In this way the Paschal Communion is brought to the sick from their parish church.

CHAPTER V.

FEASTS OF THE CHURCH.

Feasts of the Church—Earliest feast days—The great festivals in Rome—Octaves—The Sunday—The Saturday—The Vigil—The Station—The Feria—Ember-days—Fasts—Rogations—Advent—Christmas—Epiphany—its Octave—Lent—Easter day—Ascension—Pentecost—Corpus Domini—January 1—The Feasts of the Madonna—Feasts of S. Peter—The First of August—Early feasts of Saints—All Saints—All Souls—Feasts of Angels—Feast of a Dedication.

THE first feasts kept in the Christian Church, except the Christian festivals of Easter and Pentecost, were those of the martyrs; it is only later that feast days are assigned to other saints—to founders of Churches, first Bishops, and others. The martyrs commemorated were the local martyrs of each place.

Natalis, in Italian *Natale*, is the earliest name for a feast day, it is the word used by the early church for the feasts of the martyrs. Later any feast day was called *Natalis*. Hence in Polemio Silvio's calendar under March 20 we read *Natalis Calicis*, the feast in honour of the institution of the Eucharist. Only 3 actual natalitia or birthdays are kept in the Church: the Nativity of Christ, of the Blessed Virgin, and of S. John Baptist.*

The law reserving the institution of new feasts to the Holy See did not exist till after A.D. 1020, when such a rule was found to be necessary as it was in the case of beatifying and canonising.

Feasts may be of different degrees of dignity: nearly all the feasts of the year are described as *officium* or *festum duplex* or *semi-duplex*. The principal feasts are 'Doubles (*duplex*) of the First Class,' on these days no commemoration of any other day or feast occurring is ever made. The feast of the dedication of a church, and of its titular or patron saint, are of this class also. Doubles of the Second Class are feasts of the second degree of dignity; such are, the Circumcision, Nativity Visitation and Purification of the B.V.M., the feasts

* The feast of the *conception* is only observed in the case of our Lord, March 25, and of Mary, December 8.

of the Apostles (except that of Peter and Paul June 29), of the evangelists, SS. Stephen and Laurence, S. Anna, the Innocents, Dec. 28. The 3rd degree of dignity is the double major; *double major feasts* are to be preferred to other double feasts which occur on the same day, such as feasts of lesser Patrons. All other *double feasts* are called double *minor*.

To these 4 classes are added *Semi-doubles*, and the *festum simplex* or simple feast. All doubles and semi-doubles have 2 vespers, but *simple feasts* have only first vespers of the day before and end with nones on the following day. All doubles and semi-doubles are preferred to these feasts, which are never in this case transferred to another day.

The greatest feast of the year is Easter which exceeds all others in the multiplicity of its rites and the solemnity of its preparation. In Rome the feast of S. Peter is one of the greatest of the year; and until recently the Annunciation Purification and Nativity of the Madonna and the Nativity of S. John Baptist were days 'of obligation.' The favourite Roman saints are the two early Roman martyrs Cecilia, November 22, and Agnes, January 21, and the Roman XIV. century saint Francesca Romana, March 9. The feast day of Pius V. (1572) on May 5, when his relics are visited in S. Maria Maggiore by a crowd of poor people all day, is another very Roman sight.

On all great and all titular festivals, basilicas and churches are hung with the disfiguring but historical red drapery. And equally Roman is the sight and smell of the box leaves, called familiarly *mortella*, which are strewn at the entrance and up the nave and aisles of the Roman churches on *feasts* and Stations.*

The holidays of obligation are days on which there is an obligation of hearing mass; in the Roman diocese they are as follows:

Easter day.	All Saints, Nov. 1.
Whitsunday.	Immaculate Conception, Dec. 8.
Ascension.	Christmas.
Corpus Domini.	Circumcision, Jan. 1.
SS. Peter and Paul, June 29.	Epiphany, Jan. 6.
Assumption of B.V.M., Aug. 15.	S. Joseph, March 19.

And all the Sundays of the year.

* Not in *basilicas*.

All these days are to be kept as Sundays.*

The patron saints of Rome, *protettori principali*, are SS. Peter and Paul. The *protettori meno principali*, or lesser patrons of the city, are SS. Philip and James Minor, S. Catherine of Siena, who brought the popes back to Rome, and who is called "comprotettrice di Roma" co-protector of Rome; canonized on the 29th June in 1461; and S. Philip Neri, the Florentine called "Apostle of Rome" where he lived and died, labouring to make men better, in the XVI. century.

The *days of devotion* are holy days without the obligation of mass, or of resting from servile works, but which were formerly days of obligation.

It must be remembered that Christians had a pattern for their feasts in the great Hebrew Festivals which were set apart as holy, added to the observance of the Sabbath The 3 principal feasts of the Jews were the Passover and Unleavened bread, the Feast of Weeks, and the Feast of Tabernacles. And 3 things were necessary for the due keeping of these great festivals: Reiyah, or *presence*, Chagigah, or the *offerings*, Simchah, *joyousness*.

The principal feasts have octaves, that is they are prolonged for 8 days, the first and last day (or octave) being the most solemn. The first octave was the Paschal, from which the others are imitated. The custom is a Jewish one. In Jerusalem we hear of an octave of Epiphany in the IV. century, and the usage spread from here, and was extended to other feasts. Easter, Pentecost, Epiphany, Christmas, the feasts of December 26, 27, 28, S. John Baptist, SS. Peter and Paul, S. Laurence, the Nativity Assumption and Conception of the Blessed Virgin, All Saints, and Corpus Christi, each have octaves.

Sunday, the first day of the week, is the day spoken of in the New Testament as the liturgical day of Christians, the day of their assembly.‡ The Epistle of Barnabas, the Διδαχή, Justin Martyr in the *Apologia*, Tertullian in the *De corona*, and the Ignatian Epistles all speak of it. Before the Council of Nicæa there was no allusion to repose on this day.. The first Christians kept the Sabbath day and the Lord's day or

* Benedict XIV., Clement XIV., and Pius VI., at the representation of Christian princes, diminished the number of holidays of obligation. Pius X. deleted from the calendar some of the most ancient holidays.

‡ Acts xx. 7. Apoc. i. 10. 1 Cor. xvi. 1, 2. Hebr. x. 25.

day of the resurrection. This custom continued for nearly 4 centuries. The observance of the Sabbath day was abolished, and the sole observance of the "Lord's day" substituted, by the custom and authority of the church: but all societies of Christians have adopted it. Many hours of the "Lord's day" were spent in religious acts, to which the all-night vigil was added very early. From the end of the VI. century it was considered that the entire day should be spent in prayer. The Council of Agde in 506 requires the faithful to assist at mass on that day. The law of repose in fact originated to safeguard this day of prayer. Constantine was the first to exempt soldiers from their work on it, and at the latter part of the IV. century the Synod of Laodicea exhorts people to rest if they can. The Council of Verne in 755 says it is more Jewish than Christian to abstain from work on Sunday; it considers however that people should not till the ground on that day,* as that employment would make it impossible for them to go to the church. Gregory the Great writes that some persons objected even to bathing on Sunday; but the Pope said one could certainly do so, "For if it is a sin to bathe on a Sunday, the face ought not to be washed on that day."

The Greek Theodore, Archbishop of Canterbury, endeavoured to introduce the rigorous customs of the East into England, which included the prohibition of all domestic avocations, and of travelling. But nowhere is allusion made to the Decalogue as the ground for keeping the Sunday: appeal is made to the memory of the Resurrection, the descent of the holy Spirit, to custom and the tradition of the faithful. However, Chrysostom affirms that God's sanctification and benediction of the Sabbath day brings with it the obligation to devote one day to worship.

Besides the all-night vigil and the assembly on the first day of the week, it was the custom to receive the Eucharist on this day. The II. Council of Aix la Chapelle in 836 tried to restore this custom, then fallen into disuse.†

Of the 52 Sundays in the year the greater Sundays, which take precedence of all other festivals, are the first Sunday of Advent, the first of Lent, Passion and Palm Sundays, Easter, Sunday in Albis, Pentecost, and Trinity Sunday.

* The same is enacted in A.D. 538 by the Council of Orléans.

† See also p. 61 and "posture for prayer" p. 87.

The Saturday.—Sunday was reckoned from eve to eve, as the Jews had reckoned the Sabbath. It is clear that even in the time of Justin it was considered wrong of the Ebionite Christians to "induce" men "to keep the Sabbath." This day had become a liturgical vigil in the East in the IV. century; but in Rome it became a fast (Innocent I., early V. century) and was never liturgical. Jerome tells us that Hippolytus had written on the question whether Christians should fast on Saturday: it became in the early III. century the custom to prolong the Friday fast into Saturday, and this was abolished by the Council of Elvira. The Synod of Laodicea (363) threatened to excommunicate those who kept the Sabbath with the Jews.* But two centuries later there were still to be found those who held that Saturday should be observed as the commandment required: but S. Gregory objected that the offering of the sacrifices of the law, and circumcision, though similarly commanded, had now been abolished.

To-day, Saturday is the day of the week specially dedicated to Mary.†

Vigils.—The origin of the Vigil, and its great antiquity, have been described in Chapter iii. The first vigil observed was that between Saturday and Sunday, and this custom continued for some hundreds of years. On certain great feasts the pope presided at a vigil or midnight function, as late as the XII. century.‡

The ancient vigil, as Socrates informs us, was always followed by the celebration of the liturgy. The custom of the vigil was Hebrew, as regards at least that part of it which supposed that all great feasts began on the previous evening. In the Temple threefold blasts of the trumpets announced the approach of the Sabbath; and were sounded on Friday about 3 P.M., "when a third of the evening sacrifice" was completed. This is the principle of First and Second Vespers among Christians to-day: the feast of the morrow begins

* Mansi, Concilia, ii., p. 569.

† See Divine Office, p. 118*n*.

‡ The principal feasts of the year were at that time denominated Nocturnal Stations; they began with Vespers on the previous eve, and included a midnight vigil, the pope spending all night at the Vatican on the eve of S. Peter, June 29, for this purpose. Petrus Mallius tells us that at these great "Stations," the Basilica was lighted with 250 lamps. The vigil was followed by the solemn mass of the day.

liturgically with the vespers of that afternoon; so that compline, the last office of the day, belongs to the morrow's feast also.

Though every feast is liturgically considered as beginning on the previous evening, with its *First Vespers*, the great feasts of the year have an actual *Vigil* still attached to them; the whole of the divine office from matins to nones and the mass of the previous day being a preparation for the festival. Such a vigil to a feast may also be a fast. But the vigil was long anterior to the fasts before great feasts which are usual now: fasting was proper to the *Station*, or "synaxis without liturgy." The feasts which have vigils are: Epiphany, Ascension, Pentecost, Christmas, all the Apostles, S. John Baptist, S. Laurence, the Assumption, and All Saints.*

Stations.—The *Station* was the solemn reunion of all the faithful at some fixed spot in the city, in a great public action of prayer. The Station-days were dedicated to prayer and fasting, being in Rome semi-jejunia, or fasts ending at 3 P.M. The observance of certain days in the week is anterior to that of annual feasts. The Paschal fast and the *dies Stationum* were the only public observances at first obligatory on Christians. We find the Station-days kept in Rome as early as the II. century. Certain days are called Stations in the "Pastor" of Hermas; the Eastern Διδαχή calls Wednesday and Friday the proper Christian fasts, and these same days are called stations by Clement of Alexandria and others. Tertullian calls them *semi-jejunia*.

At first the liturgy was not celebrated on these occasions; we know for instance that in Rome up to the V. century the liturgy was never celebrated on Friday. But when the solemn stational mass, described in the Roman Ordos, was prescribed for these days, the whole Church was considered to be present at it. The Pope celebrated. At the communion the archdeacon announced the next Station. ("*Feria tale* veniente, collecta in basilica *beati illius*, statio in basilica *sancti illius*.") It was the Liturgy not of a district or a parish or a private body, but of all the Christian people gathered together: "*statio catholica*."

Much has been written as to the meaning of the term *Station*. Isidore says it means the observance of a stated

* For the ancient vigil office, see Duchesne, *Origines* chap. viii., p. 219.

day, and derives from *statuere ;* he cites the example of Elcana, 1 Kings [1 Sam.] i. 3, and of Anna, verse 7. Others derive it from *stare*, to stand, the attitude adopted during the long prayers of the Station. Others say that those who then came to pray *stood with Christ*, and quote the words " There am I in the midst of them," and the words after the Resurrection " Stetit Jesus in medio eorum ": Jesus stood in the midst of them. On the stations, therefore, they stood with Christ and Christ with them. Others again say it was called *Station* merely from the act of the faithful people congregated, as in the psalm " Stantes erant pedes nostri in atriis tuis, Jerusalem ": Our feet stood in thy courts, O Jerusalem. Panvinius, writing on the word says: " Un certo atto del corpo, con il quale nelle sacre adunanze orando stavano, congregandosi hora in una Basilica, e hora nell' altra . . . dove con somma attenzione stando dritti pregavano Iddio." Lastly, it has been derived from the military term, the watch or guard assigned to the Christian soldier.*

The early station was celebrated as follows: All the people left one church, where a prayer on their gathering together (" collect ") was said, and proceeded to the church chosen as the Station for the day. For example, when the Station was at S. Sabina, all met at S. Anastasia, when it was at S. Paolo the meeting, *collecta*, was at S. Sabina. In these early times the office consisted of lections interrupted by chants, and followed by prayers for the needs of the whole Church. Responsory psalms in the form of a *tract* were sung between each lection, one of which was from the Prophets, another from the Apostles, a third from the Gospels. Genuflections were frequent; but otherwise the whole was performed standing. The present office for *Good Friday* supplies the nearest type of what the early Station must have been. The historian Socrates (440) adds that the Scriptures were read and interpreted by the doctors on this day in Alexandria, whereas on the Vigils the mysteries were celebrated. Leo the Great and Gregory both read their Homilies at the Stations. In choosing Wednesday and Friday for these

* Tertullian speaks of " processions, fasts, *stations*, prayers ;" and says that at the Stations the Christian soldiers stood on guard, and watched in prayer. The military term for this act of prayer, says Ugonio, came into use during the persecutions. He suggests it meant that here was the church's battle time, the vigil of the church militant, its penance—and after that victory. (*Stazioni*, P. Ugonio.)

Stations or watches, the first Christians remembered that on Wednesday Christ had been betrayed by Judas, and that on Friday He had suffered.

Most of the basilicas and churches of Rome were in turn assigned as the *Station*. These ancient Stations are still preserved, and are marked in the missal and the Diario Romano.* For the addition of 3 Stations in solemnising Holy Week see pp. 210 and 221. The Stations for every day in Lent were of later institution. It became the custom to call vigils to great feasts which involved fasts, "Stations," or "nocturnal stations" (see p. 168*n*.). Hence the *station* for June 29. It became the name for great and imposing festivals, including the fasts preceding and the days following them, as is the case with Pentecost and with the *Rogations* of Ascension.

On the *Station-days* in Rome, the church is decorated, all the lights kindled, the relics exposed, and red drapery put about. The cardinal titular of the church visits it during the day, generally in the afternoon, as do other cardinals, and many other persons. Over the door the word *Statio* is displayed.

It should not be forgotten that the "Stationary men" among the Jews, were the representatives of Israel. Israel was bound to appear in the Temple once a year, but at other times these 24 courses of lay attendants continually in the Temple, represented Israel's perpetual presence "before the Lord."

The division of all the days of the week into *ferias* is attributed to Pope Sylvester: retaining the names of the Sabbath and the Lord's day, says the Liber Pontificalis, he distinguished the other days of the week by the name of Ferias, a custom which had already found favour in the Church. The *feria* among the Romans was a day of rest from business; and the name for these days in the Christians' week was no doubt intended to distinguish them from the *synaxes* of Saturday and Sunday.

The Ferias, then, are called Feria secunda, Monday; Feria tertia, Tuesday; quarta, Wednesday; quinta, Thursday; sexta, Friday. The *greater ferias*, Feriæ Majores, are the week days of Lent, and Advent, the 12 Ember days, and Rogation Monday. These are always commemorated in the mass and office for the day.

* See Roman Calendar, pp. 292-309.

The office and mass for ferias is hardly ever said, owing to the multiplicity of special feast days.

The *Ember days*,* in Italian *tempora*, are special days of prayer and fasting which occur four times a year, and are of very great antiquity. Leo the Great refers them to the apostolic age, and says they are intended to purify men's hearts as each quarter of the year is begun. They were observed in Augustine's time. At first there were no fixed days; but from the time of Leo special days of fasting were added to the usual fasts 4 times a year. The Ember days now are the Wednesday, Friday, and Saturday after the third Sunday in Advent; the same days in the week which follows the first Sunday in Lent; the same days in the week following Pentecost; and the Wednesday Friday and Saturday which occur after September 14. S. Augustine of Canterbury introduced the ember days into England.

The fasting days of the Church *kept in Rome* are: all the days of Lent, except Sunday; the Friday and Saturday of Advent; the 12 ember days; in addition the following strict fasts (*magro stretto*):—

Vigils, of the Assumption, Christmas, and the Purification;† with those of Pentecost, S. John Baptist, Peter and Paul, and All Saints. *Magro stretto* means that meat is not to be eaten, and only one meal is taken.

The Lenten (and Advent) fast means limiting yourself to one meal a day, but does not mean abstinence from meat except on Ash Wednesday and Fridays and Saturdays. [The Ember days are similar fasts.] Through the whole of Lent, including Sunday, and on all other fast days, fish and meat may not be eaten at the same meal.

All the Fridays of the year are days of abstinence from flesh meat.

The *Rogation days*‡ are 3 successive days established in christendom as days of prayer. They are called *feriæ in*

* *Ember*, from the Saxon for a (recurring) period of time; or a corruption of *quatuor tempora*, cf. German *quatember*.

† By a decree dated Sep. 7 1906 Pius X. limited the strict fasts to these three, to which are added the ember Friday of Lent and Good Friday. The other vigils are less strict fasts (milk foods being allowed) the Fridays and Saturdays of Lent being now also of this class, and Holy Saturday. Holy Thursday has become a simple Lenten fast.

‡ From *rogare*, to petition.

rogationibus, and are the Monday, Tuesday, and Wednesday before the Ascension. On these days the fields and fruits of the earth are blest, and in country places the fields are perambulated and the great litanies sung.* "Rogations, that is litanies," says the I. Council of Orleans. Hence if there be no procession the litanies are recited after Lauds by all who say the Breviary.

The Rogation days, instituted by S. Mamertus of Vienne,† were known in France from the V. century, and were introduced into Rome by Leo III. about A.D. 800.

The ecclesiastical year begins with the season of *Advent*. It was long before this became a penitential season, like that of Lent. In Rome for many centuries it was considered as a time of joyful expectation, and preparation for Christmas; the name for the third Sunday in Advent, *Gaudete*, rejoice ye, is a record of this. The Station for the First Sunday is at S. M. Maggiore,‡ for the second at S. Croce, for the third at S. Peter's, and for the fourth at the Santi Apostoli. On the 17th of December the *great antiphons* are said every day at the *Magnificat*, a custom dating from the VIII. century. "O Wisdom, which didst proceed from the mouth of the Most High, reaching from end to end, strongly and sweetly disposing all things: come and teach us the way of prudence." "O Orient, splendour of eternal light, and sun of Justice: come, and enlighten those who sit in darkness, and the shadow of death." "O King, the Desired of the Gentiles, Key-stone of the arch, making of both one; come, and save man, whom thou hast formed of the earth."

There are 4 Sundays in Advent, the first, which initiates the season, cannot occur earlier than November 27, or later than December 3. Advent, now regarded as a season of fasts and penance, has been likened to the sojourning of the Precursor in the wilderness, "preparing the way of the Lord." Two feasts of the Madonna occur in this season, the Immaculate Conception on the 8th, and the Expectation on the 18th.

The Advent fast is copied from the Lenten. It is indicated in the Roman liturgical books of the VIII. century, and was in general practice in the VIIth.

* Called on these days *litaniæ minores*.

† 447-470. He first ordered litanies to be sung against the plague of wolves.

‡ And also at S. Peter's.

CHRISTMAS DAY. (ITALIAN *NATALE*.)

S. John Chrysostom calls the Nativity the Mother of all other feasts, in his Christmas day Homily delivered in A.D. 386; and tells his hearers that although it has only been known for 10 years in the East, yet the Western Churches had kept the feast on this day from the beginning, and the tradition had been preserved and handed to them by the Roman Church. It would appear that the Nativity was not observed till the end of the III. century. The East chose January 6, the West December 25, which day is already marked in the Roman Filocalian calendar compiled A.D. 336. By the V. century both feasts were everywhere observed.

A post-mosaic festival of the Dedication of the Temple began on the 25th *Chislev*, December, and lasted 8 days. On this day the Hallel was sung, the people bore palm-branches, and the Temple and all private houses were illuminated. These observances prescribed in ii. Maccabees cap. x. and cap. i. 8, 9, 18, well apply to the day anciently chosen by the Church as that of the birth of Christ, " the true Temple." Chrysostom, however, tries to show that Zachary's vision must have been in the fast of the seventh month, *Tishri*, October, when he would have been fulfilling his course in the Temple, and therefore the angelical salutation in the sixth month after this, namely in March, the Nativity in December. But we have no indication of the day of Christ's birth; and Duchesne thinks the festival of the New Sun, *Natalis Invicti*, which fell on December 25, may have influenced Rome's choice of this for Christmas day.

This is the one day in the year in which more than one mass may be said by one celebrant.* Originally 2 were celebrated, one for the vigil, and one for the Feast, while a third was said in Rome for the feast of S. Anastasia, which falls on this day. The 3 masses which may be said by every priest on Christmas day, are very generally celebrated at *midnight*, especially in Catholic countries and in convents.

* Leo III. (795-816) celebrated 9 masses on one day to meet an exigency. Alexander II. (1061-1073) decreed that no priest should say more than one mass. Mass may, however, be said in 2 churches by a priest in charge of both; and permission is also given to say mass twice (" duplicate ") in the same church, to meet the requirements of a congregation.

The first of these can be said immediately after 12 o'clock, the others following it, or one may be said at night, and 2 on Christmas morning. The custom of having midnight mass of course commemorates the Christmas *night :* " Now there were shepherds keeping watch by night."

The three masses have a mystic meaning; the first represents the Lord's eternal birth, in the bosom of the Father; the second, His birth as man of Mary; the third, His spiritual birth in our hearts.*

The day before Christmas day is a Fast. This Fast was first observed in Gaul in 462. There are great vespers at S. Maria Maggiore, where, since the *præsepe* is there, Christmas day is kept with special ceremonies.

The Armenian Christmas Mass is said in the Church of S. Niccolò da Tolentino, and in that of S. Biagio in Via Giulia, at 3 P.M., followed by vespers.

The first Mass was always said by the Pope at S. Maria Maggiore.†

Matins (without Lauds) are said in many churches where there is midnight mass; but in Rome since 1870 midnight mass is only celebrated with closed doors. The *introit* of the *First Mass* is: " The Lord said to me: Thou art my Son, this day have I begotten Thee. Why have the Gentiles raged, and the people imagined vain things ?"

Prayer : O God Who didst make this most holy night to be illustrated by the shining of the true Light; we beseech Thee grant that we who know on earth the secrets of His splendour may reap His joys in heaven.

The *Epistle* is the second chapter of Titus, verse 11 to the end.

The *Gospel* is the first fourteen verses of S. Luke chapter ii.

The *Offertory :* Let the heavens rejoice and let the earth exult before the face of the Lord, because He comes.

The *Secret :* May the oblation of this day's festival be acceptable to Thee O Lord; and by the gift of Thy grace, may we through this sacred commerce be found in His form in whom our substance is united to Thee.

The *Preface* is that for the Nativity: *Vere dignum et justum est . . . Quia per incarnati Verbi mysterium, nova mentis nostræ oculis lux tuæ claritatis infulsit : ut dum visibiliter Deum*

* Benedict XIV., *De Festis Domini Nostri Jesu Christi.*

† This very ancient Station may date from the V. century.

cognoscimus, per hunc in invisibilium amorem rapiamur. "Since through the mystery of the incarnate Word, a new light of Thy brightness is shed before our spiritual sight: so that while we know God after a visible manner, we may by Him be drawn to the love of invisible things."

Communion: In the splendour of holiness* from the womb before the day-star I begot Thee.

Post Communion: Grant to us, we beseech Thee O Lord our God, that we who rejoice to celebrate by these mysteries the Birth of our Lord Jesus Christ, may deserve by our life and conversation to be united to Him.

The *Second Mass* was celebrated at S. Anastasia by the Pope.

Introit: To-day shall the light shine on us, because the Lord is born to us, and He shall be called Admirable, God, Prince of Peace, Father of the age to come; whose kingdom shall have no end. The Lord has reigned, He has put on beauty, the Lord has put on strength, and has girded Himself.

Prayer: Omnipotent God, grant we beseech Thee, that we who are steeped in the new light of Thy incarnate Word, may make that to shine forth in our acts which is shed by faith on our minds.

Commemoration of S. Anastasia, martyr: Grant we beseech Thee Almighty God, that we who keep the solemnity of blessed Anastasia, Thy martyr, may have her intercession with Thee.

Epistle to Titus, chapter iii., verses 4 to 7.

Gradual: Blessed is he that comes in the name of the Lord, the Lord is God, and has shone upon us. This is from the Lord, and it is wonderful in our eyes. Alleluia, Alleluia, the Lord has reigned, He has put on beauty.

Gospel, S. Luke ii., from verse 15, "and it came to pass that the shepherds said one to another: Let us go over to Bethlehem, and let us see this word that is come to pass, which the Lord hath shown to us." To the end of verse 20.

Secret: May our gifts come before Thee, O Lord, befitting the mysteries of this day's Nativity, and pour upon us always peace, that as the humanity now born shone with divinity so this earthly substance may confer on us that which is divine.

Communion: Exult, daughter of Sion; sing praise, daughter

* Or, "in the brightness of the saints."

of Jerusalem: Behold Thy King comes, the Holy, the Saviour of the world.

Post Communion: May the newness of this natal sacrament always restore us O Lord; Whose new birth has thrust out our ancient generation.

The *Third Mass* was celebrated at S. Peter's by the Pope; though earlier still it was sung at the High Altar of S. Maria Maggiore.*

Introit: A Child is born to us, a Son is given us: whose empire is on His shoulder; and His name shall be called the Angel of Great Counsel. Sing to the Lord a new Song, for He has done admirable things.

Prayer: Grant we beseech Thee Omnipotent God, that the new Nativity in the flesh of Thy Only-begotten, may set us free, who from of old lie in servitude under the yoke of sin.

The *Epistle* is from the first chapter to the Hebrews, the first 12 verses.

Gradual: All the ends of the earth have seen the salvation of our God; rejoice in God, all the earth. The Lord has made known His salvation, in the sight of the nations He has revealed His righteousness. Alleluia, alleluia. The holy day has shone on us: ye nations come and adore the Lord: for this day a great light has descended on the earth. Alleluia.

Gospel of S. John, chapter i., 14 verses.

Secret: Do Thou bless with the Nativity of Thy Only-begotten the gifts offered to Thee; and have us purified from the stain of our sins.

Post Communion: Grant we beseech Thee Almighty God, that the Saviour of the world born to-day, as He is the Author of our heavenly generation, may also be the Giver of immortality.

At S. Maria Maggiore at 7 in the morning there is a procession with the *culla*, or cradle, being boards supposed to have formed the manger in which Christ was born. The culla was brought here in the VII. century. A very large concourse of the people fills the basilica on this occasion. The

* In the middle ages when the Pope returned a second time on this day to say mass at S. Maria Maggiore, he set light to *fiocchi* of tow suspended between the columns, by means of a long reed. This was intended to signify that Christ's second advent would be in glory and power, and not in the stillness of the manger.

culla, which is first brought at dawn from the sacristy to the *cappella Sistina*, and after pontifical mass from there to the high altar, remains exposed at the latter till after vespers. Pontifical vespers at 3.30 are followed by compline in the choir, and at 5 p.m. there is a second procession with the *culla* from the high altar, in which the cardinal archpriest of the basilica joins.

At S. Peter's it is usual to sing solemn matins in the chapel of the choir at 7 on this morning; the chapter and the seminary of the Vatican assist. The *Te Deum* of matins is followed at 8.30 by the " Mass at Dawn " in which communion is given to the assistants and all the seminarists. The " Mass of the Day " begins after 11 a.m., preceded at 10.30 by prime and terce. The cardinal archpriest celebrates.

December the 25th being the feast of S. Anastasia, the *Station* for the " Mass at Dawn " is in this church, and hence the Popes celebrated this mass here, and the mass " of the day " in S. Peter's where there is the Station for the day.

After matins, and mass celebrated by the Cardinal chamberlain, the Pope blesses the *hat* and *sword* which are sent as gifts to some prince.*

Benedict XIV. tells us that the Pope on this day, or rather night, blesses a ducal cap and sword (Cappello e Stocco) which he gives to some prince assisting, or sends as a gift. The Emperor, or any Sovereign present, used to read the fifth lesson of the Divine office, in the papal chapel, with his sword drawn, on this night; a custom begun by Charlemagne who at the Christmas mass at cockcrow read the Gospel with his sword drawn. Hence the present custom of blessing the cap and sword. Others say the rite alludes to 1 Maccabees xv. The first mention of it is in the acts of the Council of Constance, which say that John XXII. gave the sword to Sigismund, who had read the famous Gospel: " An edict went forth from Cæsar Augustus." It appears to supersede the more ancient custom by which the Pope sent the standard of S. Peter, with the crossed keys, to Sovereigns who were about to undertake an expedition against the enemies of the Church. Benedict XIV., and Clement XIII. sent the Hat and Sword to the Grand Master of the Order of S. John of Jerusalem. The Hat is of crimson velvet, lined with ermine.

At Ara Cœli Christmas day is observed with solemnity;

* This ceremony takes place now within the Vatican.

the *Bambino*, or little wooden figure of a baby which is said to have been carved by a Franciscan in Jerusalem, but finished by an angel, is placed in a large *presepio** in the left aisle, and on this and the following 8 days children recite verses and prose in honour of the infant Jesus; a very Roman sight; the children are placed on a table opposite the presepio and speak with all that extraordinary absence of awkward self-consciousness of children of the South.

The *bambino* is much venerated by the people; Duca Torlonia provided his gala carriage and liveries to carry it to the houses of sick children, and the people believe that it turns pale if the child is to die and red if the child is to live. It is covered with jewels, and is without artistic merit or beauty of any kind. On the day of the Epiphany a blessing is given with the *bambino* from the historic steps of Ara Cœli, with an immense crowd in the church.

The *presepio* is a representation, with scenery and figures of the birth at Bethlehem: the idea is due to S. Francis, who made a presepio with real figures of animals at Assisi, and from Umbria it spread over Europe. The presepi are to be found in all the churches in Rome with the exception of Basilicas. The figures are a little altered at Epiphany, to represent the visit of the Magi.

For the feast of the Circumcision, January 1, see p. 193.

EPIPHANY.

This is the feast of the manifestation of Jesus Christ to the Gentiles, the word deriving from the Greek *to appear*, *manifest*. It falls on January 6, and is the Eastern Christmas day. In the East it was everywhere observed in the IV. century, by the V. in the West. It reached Rome and the African churches last.† It is mentioned by Clement of Alexandria as the feast of the Baptism of Christ, kept by the Basilidians.

This feast in fact commemorates 3 things: the gifts of the Magi, and Christ's manifestation to the Gentiles; the Baptism in Jordan; the change of water into wine at the marriage feast of Cana.

* *Manger.*

† Julian the Apostate assisted at this feast in Vienne A.D. 361. It is already mentioned as a great festival by the Council of Saragossa 380. Augustine speaks of it, in his controversy with the Donatists, as of Eastern origin.

The gifts of the Magi were gold, frankincense, and myrrh, and have always been regarded as symbolic: the gold being offered as to a king, the incense as to God, the myrrh to the Lord's humanity. The 3 gifts also symbolise *what* is offered, the gold of love, the incense of prayer, the myrrh of mortification. In the early v. century Synesius attaches the mystic meaning to these gifts, as others had done before him.

Epiphany being the feast of the College of the Propaganda there are solemn first vespers at about 3.15 p.m. and on the 6th about 4 p.m. It is impressive to hear all these young voices, youths of all nations and colours, singing the " Magnificat " of Mary on their feast-day: " As He spoke to our fathers, to Abraham, and to his seed for ever," they sing—' their father Abraham ' who in carnal fact was no father of theirs, yet their father in the great event which makes them the children of what Matthew Arnold calls ' Hebraism.'

The Blessing of the Water is performed in the Greek church of S. Atanasio in the Via Babuino, in the Oriental rite, beginning at 3.30 p.m. The chief ceremonies take place between 4 and 4.30 when the bishop blesses the water which stands on a table in front of the ikonostasis, and dips a crucifix and a bunch of herbs into it: he then passes round the church sprinkling the people with the bunch of herbs; after which there is a litany and then all the assistants are touched with the new blest water and kiss the bishop's hand, the congregation following their example. The same ceremony in the Latin rite is performed by the vicegerent of Rome at S. Andrea della Valle, beginning about 3.15 p.m. on the 5th, and by the cardinal Vicar at the church of the Stimmate of S. Francesco at 9.30 a.m. on the 6th. The Rite begins with the Litany of the Saints, with the Lord's prayer, and psalms which follow it. A prayer, ending with the *Sanctus*, is then recited. Then the Canticle of Simeon, *Benedictus*. The prayer of the blessing of the water follows, and the sprinkling of the people with the new water. The *Te Deum* concludes the Rite, which occupies about ¾ of an hour. This ceremony was in use in the East in the IV. century. The water was blessed at Epiphany, say the Greek Fathers, and Baptism was administered then and at Christmas.

The *Collect* in the mass is: " O God who didst this day reveal Thy only-begotten to the Gentiles, led by a star: graciously grant, that we who now know thee by faith, may

be brought to the contemplation of Thy heavenly beauty." The *Epistle* is from the 60th chapter of Isaiah: *Surge, illuminare, Jerusalem ; quia venit lumen tuum, et gloria Domini super te orta est.* Arise, be illumined, O Jerusalem, for thy light is come, and the glory of the Lord is risen upon thee.

The *Gospel* is from the second chapter of S. Matthew, the first 12 verses, recounting the adoration of the Magi.

Secret : " Look we beseech Thee, Lord, favourably on the gifts of Thy Church: in which is not at this time offered to Thee gold frankincense and myrrh, but Jesus Christ Thy Son our Lord who in our gifts is shown forth, immolated, and received."

The Octave of the Epiphany is kept at S. Andrea della Valle, in the way following: Every day beginning with the 6th of January mass is said in an Oriental rite at 9.30 A.M. The Coptic, Greek, Greco-Roumanian, Greco-Melchite, Greco-Ruthenian, Siro-Maronite, Chaldaic, and Armenian rites are thus represented.*

At 11 A.M. a sermon is preached in French, Spanish, English, German, or some other tongue; and in the afternoon there is an Italian preacher. At 3.30 P.M. on the Eve of Epiphany, January 5, is the solemn benediction of the water, in the Latin Rite. The group of large figures placed over the high altar of this church, where the liturgies are celebrated, during this Octave, representing the manifestation of Christ to the Gentiles, was the gift of Duca Torlonia.

The Octave ends on January 13th.†

LENT, *QUADRAGESIMA* (ITAL. QUARESIMA, FRENCH CAREME).

Lent,‡ the season of Prayer and fasting in preparation for the festival of Easter, was in the West especially set apart as the season for the penance and reconciliation of public

* For the Oriental rites see Chap. i., pp. 72–83.

† This solemn octave at S. Andrea della Valle was instituted by the founder of the *Pious Society of Missions ;* and is under the charge of this congregation. The various functions of the week depend on the gratuitous services of the priests and of the national Seminaries, and on individual offerings for the purpose. Unfortunately Italian unpunctuality affects the various ceremonies described. A programme of the Octave can be obtained at the sacristy, and is distributed at the functions.

‡ Lent is a word meaning Spring-time, of Teutonic origin. Quadragesima means the period of *forty days.*

penitents. But before this again, it had been the season devoted to the instruction and probation of the catechumens who were to be baptized on Easter Eve. The ceremonies of Lent present the traces of all these usages.

At the end of the II. century Easter is always referred to as the conclusion of a Fast; and Irenæus, speaking of the Roman fast, cites the practice of such early popes as Telesphorus and Sixtus. According to Funk and Duchesne 40 *days' fast* was not known to the primitive church, and the mention by Tertullian of a fast preparatory to Easter, is said by these authorities to refer to the last days of Holy Week. Lent was, then, originally a 40 days' Preparation rather than the succession of 40 fasts which it later became. It is clear that the question of 40 successive fasts is distinct from that of the observance of the same period in commemoration of the 40 days of Christ's fast and temptation in the wilderness, which it has been generally believed is an apostolic tradition. In the first 2 centuries, therefore, the Paschal fast proper consisted of 24 or 40 hours of entire abstinence from food, namely from holy Friday to the morning of Sunday; "days in which the Bridegroom was taken away," *in quibus ablatus est sponsus*. By the IV. century Athanasius, Ambrose, and Basil speak of the 40 days' fast as the general practice of Christendom. Basil, in the Homily on Fasting, says: "But especially at this season, when the precept of the fast is announced in all the world . . . so let armies, travellers, sailors, merchants, all equally listen to the summons, and let them carry it out with great joy. Nor let any one cut himself off from the number of those who fast, in which all sorts and conditions of men join."*

At first, Lent began on the Monday of the 6th week before Easter, from the Monday, that is, after Quadragesima Sunday. The addition of 4 more days was made in *Rome*, some time in the VII. century, and is so prescribed in the Gelasian Sacramentary.† The beginning of the Fast, the *Caput jejunii*, was thus transferred to the day now known as Ash Wednesday; but historically Lent commences from Quadragesima Sunday: it is on the eve of this day that the special Lenten observances are marked in the liturgy—vespers are

* Basil, *De Jejunio*, Oratio 2*a*.

† They were intended to complete the 40 days, as, omitting the Sundays, there are otherwise only 36.

recited from this day immediately after mass, the special versicles responsories and hymns begin, and in every week from now the 15 gradual psalms are said each Wednesday, and each Friday the 7 penitential psalms with litanies.

The practice of counting the 2 weeks before Lent, beginning with Septuagesima Sunday (roughly 70 days) and so making the whole period 9 weeks, was introduced in Rome at some time in the VII. century also. This addition is very probably of Eastern origin, as Etheria found an 8 weeks' fast established at Jerusalem at the end of the IV. century: and in the VIth a 9 weeks' preparation for Easter was practised at Constantinople.

From Septuagesima Sunday the penitential colour of purple is worn. In the mass the *Gloria in excelsis* is not sung, nor *alleluia;* a *tract* is recited, and the people are dismissed with the words "Benedicamus Domino," instead of "Ite missa est." In matins the *Te Deum* is omitted, and in Lauds the psalm *Miserere* is said. But the fast, as we have seen, does not begin for 16 days more; when with Ash Wednesday there is a proper mass and office provided for every day of the week.

In the primitive church mass was not celebrated on fasting days, and at the origin of Lent the usual custom of one mass a week, on Sunday, would have been followed. The proper masses for the Sundays in Lent are in fact of much greater antiquity than those for the feriæ: in the early VIII. century, however, Gregory II. assigned proper masses for the Thursdays of Lent. The Gelasian Sacramentary prescribed mass for every other week day.

Ash Wednesday* or *Cineres*, so called from the ashes which are put on the forehead on the morning of this day, the ash being produced from the palms blest on the previous Palm Sunday, ends the Roman carnival. It used to be the custom for the Romans to stay up all the night of Tuesday, and go into the churches for the ashes when they opened at dawn on Wednesday. The ashes are given after the different masses of the day in all the churches. The ceremonies of Ash Wednesday were originally part of the penitential system.

* The *Station* "for the first day of Lent," now Ash Wednesday, was fixed by S. Gregory for the historic church of S. Sabina on the Aventine; where the station is still kept. Some of the Lenten stations may have had their origin soon after the time of Leo I.

In the *Admonitio Synodalis*, which Jean Morin has traced to S. Cæsarius of Arles (501-542), it is ordered that the people must be invited to confess, and have an appropriate penance enjoined them, on the Wednesday before Lent. There can be little doubt that this was the origin of the custom of sprinkling the people with ashes. In the middle ages the penitents came up barefoot to be clad in haircloth, and receive ashes on their heads. These were sprinkled at the church door, and not as now at the altar. Part of this practice was adopted later by the faithful generally; and in the XII. and following centuries the Pope and all the people received the ashes barefoot. The custom of being *shriven* (confessed) on *Shrove Tuesday*, belongs to the middle ages.

The custom of saying vespers in the morning, *i.e.*, after mass, through this season, has come about from the change of the hour of mass. This was anciently, and until the XII. century, said about 3 P.M., as it is still to-day in the East on vigils, and then the first meal was taken after the vespers which followed—namely about 4 or 5 P.M. Now the mass always takes place before mid-day, and the first meal of the day still *follows vespers*. Hence, too, the origin of the one meal on fast-days being now the mid-day meal.

The Thursday in the week between the third and fourth Sundays of Lent is marked as *Mid-Lent*. On it the celebrated images of the Blessed Virgin are shown in the Roman churches, and remain exposed till Tuesday after the octave of Easter.

Duchesne conjectures that the season of Lent was solemnized by the observance of 3 periods, namely, the 1st, 4th, and 6th week. The first week corresponds to the Spring Ember-days; the 4th is this Mid-Lent week, called *Mediana*, which preserves some special liturgical characters; the 6th is Holy Week. These 3 weeks, he also points out, are the 3 set apart for ordination.

The fourth Sunday in Lent is called *Lætare*, from the first word of the introit " Lætare Jerusalem; et conventum facite, omnes qui diligitis eam; gaudete cum lætitia, qui in tristitia fuistis, ut exsultetis, et satiemini ab uberibus consolationis vestræ." Rejoice, Jerusalem; come together, all ye who love her: rejoice with gladness, who were before in trouble, that you may exalt, and be satisfied with the fulness of your consolation.

The Station is at S. Croce; and here up to the XIV. cen-

tury, the epoch of the flight to Avignon, the blessing of the *Golden Rose*, which takes place on this day, was performed. This ceremony is mentioned as early as the time of Leo IX. (XI. century); and a sermon was preached on the subject at S. Croce by Innocent III. The blessing of a rose on this day signifies, says Dom Guéranger, the drawing near of Easter, the spiritual spring-time; it is "a symbol of spiritual joy."* The Pope used to ride across from the Sessorian basilica to the Lateran, carrying the rose, which was then given to any prince who helped him to dismount. The Rose is still blessed by the pope in the Vatican on this day and sent as a present to some Catholic prince.

The 5th Sunday in Lent is Passion Sunday; on the Eve, after Vespers, the pictures and images in the churches are all covered with purple drapery. The Eve of Passion Sunday is called *Sitientes*, from the first word of the Introit.

Various events of the Passion are commemorated on the Tuesdays and Fridays of Lent. The next Sunday, Palm Sunday, inaugurates the Hebdomada Major, the *greater week*, or Holy Week. (See Chap. vi.)

EASTER (ITALIAN *PASQUA*).

Easter is the oldest of all Christian festivals. The order of Easter, its vigil its fast and octave, became the type for every other Christian feast. The observance of Sunday itself was an Easter observance, for Sunday was the day of the Resurrection. As we have seen in other places, Easter has retained more than any ancient festival its archaic Christian character.

The word *Pasch* derives from the Hebrew, the Greek τό πάσχα being the Hebrew word for the Passover, the passover season, and the passover lamb. But in the early Christian Church it was an expression of sadness as well as of joy, πάσχα σταυρώσιμον, the Pasch of the Cross, was a phrase no less familiar than πάσχα ἀναστάσιμον, the Resurrection-Pasch. In Italy the word Pasch is still used as a synonym for Feast, Easter is the *Pasqua di Risurrezione*, but Christmas also is a *Pasqua*.

One of the earliest controversies regarded the proper day for the celebration of the Pasch. Eusebius says that synods

* But see *Christian Monuments*, Santa Croce.

were held in Asia Minor to determine the date for Easter before the end of the II. century. In Rome in the next century Hippolytus composed a *Canon Paschalis*, giving the date at which Easter would fall between A.D. 222 and 333. In Rome the tradition had invariably been to celebrate Easter on a Sunday. As early as 193-203, Victor Bishop of Rome wished to excommunicate the illustrious church of Asia for celebrating Easter on the 14 Nisan,* and one of the most interesting events in the controversy is the letter of Polycrates to Victor, upbraiding him, and reminding him that the 14 Nisan had been observed by the " Great Foundations " of the Church: Philip the Apostle who rests at Ephesus, his 2 daughters virgins, and his daughter who always observed in her life the Rule of the Holy Spirit, and who rests at Ephesus.† Irenæus, then Bishop of Lyons, joined with the other Bishops in opposing Victor's intention: " Yes, the ancients who presided before Soter‡ over the church which you now guide " he writes, " Pius, Hyginus, Telesphorus, Xystus . . . while they did not themselves observe the Jewish Pasch . . . were not the less careful to be in peace with the members of those churches who observed it . . . on the contrary the ancients who preceded you, who as I have said did not observe it, sent the Eucharist to the ancients who observed it. And when the Blessed Polycarp came to Rome§ under Anicetus, they gave each other from the first the Kiss of Peace . . . for neither Anicetus tried to persuade Polycarp to abandon a practice which he had always observed, and which he held from his intercourse with John, the disciple of the Lord, and with the other Apostles; nor did Polycarp try to draw Anicetus with him, Anicetus telling him that he ought to guard the custom of the ancients who had preceded him . . . and it was agreed that those who observed and

* 14 April, the Jewish Passover; while 15 Nisan was the First day of unleavened bread. The month *Abib*, later called Nisan, was " the beginning of months," and the Passover was with them not only the Feast of Spring but of the Spring-time of Israel's history. On the 15 Nisan, the Exodus, Israel had become a nation. Thus they recognised 2 elements in the Passover, the *Egyptian Passover* which was the memorial of the flight from Egypt, and the *permanent Passover*, the Pasch which looked forward and was the spring-time of grace. (Edersheim.)

† " All these men," he concludes, " celebrated the Pasch the 14th day according to the Gospel."

‡ Soter, Pope circa 175. § A.D. 170.

those who did not observe it were each in accord with the Universal Church."

By the Council of Nicæa, 325, it was decided that Easter falls on the first Sunday after the first full moon occurring after March 20. Hence Easter cannot be earlier than the 22 March, or later than the 25 April. The *Quartodecimans*, on the other hand, made Easter fall on the 14th day of the first moon after the Spring Equinox, without regard to the day of the week.*

The mass for Easter day has not the importance of the mass on Holy Saturday, described in Chapter vi., where Easter vespers are also described. Until 1870, however, the Pope always celebrated one of the 3 solemn masses of the year in S. Peter's on this day, as described in Chapter i.

The *introit* of the mass is: "I have risen, and am still with Thee, alleluia: Thou hast placed Thy hand upon me, alleluia; Thy knowledge is become wonderful, alleluia, alleluia. Lord, Thou hast tried me and known me; Thou hast known my reclining, and my rising up." The *collect:* "O God who through Thy only begotten hast this day overcome death and opened to us the way to immortality, accompany by Thy help the good desires which Thy grace has inspired." The *epistle* is Paul's 1 Ep. to the Corinthians, v. verses 7, 8. The *gradual:* "This is the day which the Lord has made: let us rejoice, and be glad in it. Confess ye the Lord for He is good, for His mercy endures for ever. Alleluia, alleluia. Christ our Pasch is immolated." The ancient *sequence*, or *prose*, retains the savour of the primitive paschal liturgy: "Come offer to the Paschal Victim, O Christians, your sacrifice of praise: The lamb has redeemed the sheep; the innocent Christ has reconciled sinners to the Father: A wondrous battle was waged between death and life, the Prince of life being dead, to-day reigns living: Tell us, Mary, what sawest

* Pope Honorius, the same who sent *pallia* to Honorius of Canterbury and Paulinus of York, A.D. 634, wrote exhorting the Scots to conform to the Catholic use concerning the date for Easter.

Besides Hippolytus' *Canon*, the Filocalian Calendar (Rome, A.D. 336) has a Table showing on what day Easter would fall for 100 years, from A.D. 312. This Table was presumably put forth with the authority of Melchiades, as soon as the "Peace" was established. In the time of Synesius, a messenger from Alexandria still announced the date for Easter; "in order that the old customs of the Church may not be broken," says Synesius.

thou in the way? I saw the sepulchre of the living Christ, I saw the glory of the Risen Lord: The angel witnesses, the winding-sheet, and bands: Christ, my Hope, is risen, He will go before you into Galilee: We know that Christ is risen indeed; Thou O King, Vanquisher, have mercy on us. Amen. Alleluia." The *gospel* is from S. Mark, xvi. first 7 verses. The *offertory:* "The earth trembled, and was still, while God arose for judgment. Alleluia." The *secret*, *the post communio* and the *preface* are those given in Chapter vi. for the Holy Saturday mass. The *Communicantes* and *Hanc igitur* are also the same as on that day. *Communio:* "Christ our Pasch is immolated, Alleluia; therefore let us feast with the unleavened bread of sincerity and truth."

To-day's *Vespers* consist of the usual psalms of Sunday (p. 122) with 5 antiphons referring to the gospel account of the resurrection. The *antiphon:* "This is the day which the Lord has made" is sung in place of Chapter, Versicle, and Hymn. The antiphon *ad magnificat* is: "And looking in, they saw the stone rolled away; and it was exceeding great. Alleluia."

To-day the ancient "O Filii et Filiæ" is sung in some places at Benediction: "O youths and maidens, the celestial King, the King of glory, has risen from the dead to-day"; then follows the whole story: how the Maries went to anoint the body, how 2 disciples ran at Magdalene's word; how John outran Peter; how an angel told the women the Lord had risen; how Christ stood in the midst of His disciples; how Thomas doubted, and then believed; and how the Lord said: "Blessed are those who have not seen, and yet have believed." This hymn begins with *Alleluia*, and ends with *Deo gratias.*

The Sunday following Easter, or the Octave of Easter, is called *Dominica in albis*, because this was the last day that the newly baptized wore the *white* clothes they had assumed for their baptism on Holy Saturday. This day is also called *Quasi modo* (the first word of the *Introit*).

Introit: "As little children just born, alleluia, desire ye the reasonable milk which is without guile, alleluia, alleluia, alleluia."

Collect: "Grant we beseech thee Almighty God that we who have observed these paschal festivals, may, through Thy gift, keep them in conduct and in life."

The *Epistle* is that of S. John which begins: "My beloved, all which is born of God overcomes the world."

Secret: "Receive we beseech Thee O Lord the gifts of Thy Church exultant; and bestow the fruit of perpetual gladness on those to whom Thou hast granted such cause for joy."

Communion: "Put forth thy hand, and see the place of the nails, alleluia; and be not unfaithful but believing, alleluia, alleluia."

Post Communion: "We beseech Thee O Lord our God, that the sacrosanct mysteries which as a defence for our reparation Thou hast conferred on us, may be to us a present and future remedy."

ASCENSION DAY.

The *Station* for the feast of the Ascension is at S. Peter's. In the pope's chapel a Cardinal Bishop celebrates mass, and a student of the Collegio Capranica preaches before the pope. The Cappella papale used to be held at the Lateran; and on this day the pope gave the great benediction from the loggia of this basilica.* Anciently there used to be a procession on this day to represent the journey of Jesus and His disciples to Mount Olivet. A tradition says that Christ ascended at noon, and S. Theresa's Carmelites meet in Choir on Ascension day at that hour.

In his Epistle *Ad Januarium*, S. Augustine asserts that this feast was instituted by the Apostles; according to Alzog it was first celebrated at the beginning of the IV. century. In the second half of this century it is mentioned as a long established feast, but according to Duchesne it cannot be traced earlier than the middle of the century. In old times there was a fast every day between Ascension and Pentecost, and the Summer Ember days appear to be a relic of this.

The *Introit* of this mass consists of the words: "Men of Galilee, why stand ye looking up into heaven?" The *Collect:* "Grant, we beseech Thee, Almighty God, that we who believe Thy Only-begotten, our Redeemer, ascended this day to heaven, may in our minds dwell with Him in heavenly things." The *Epistle* is the first chapter of the Acts, and the *Gospel* the 16th chapter of S. Mark. The *Offertory:*

* P. 247.

" God ascends with jubilation and the Lord with the voice of a trumpet." The *Communion:* " Sing a psalm to the Lord who ascends above the heaven of heavens to the Orient. Alleluia."

The *Post Communion:* " Give to us grace we beseech Thee omnipotent and merciful God, that the things we have received in visible mysteries, may be fulfilled in their invisible effect."

After the reading of the Epistle the Paschal candle is extinguished, which has been the symbol of the Presence of Christ for those 40 days on earth."*

PENTECOST.

Pentecost falls on the Sunday after the octave of Ascension day, 50 days, that is, after Easter. Irenæus, Origen, and Tertullian allude to the observance of these 50 days; but the Feast at their termination does not seem to have been itself a great one. Its observance is made obligatory by the Council of Elvira, *circa* 300 A.D.

In the Christian Church Pentecost commemorates the events which happened on the first Hebrew feast of Pentecost after the Ascension, namely, the descent of the Holy Spirit on the disciples.† According to Hebrew tradition Pentecost was the anniversary of the giving of the law on Mount Sinai. The Passover solemnity was not quite passed until the 50 days to Pentecost had expired.‡ The same thing happens in the Church's custom now; the Paschal acclamation *Alleluia* continues to be said till the octave of Pentecost, and Paschal time terminates with the *nones* of the previous day.

In the mass for this day, the Prose " Veni, Sancte Spiritus " is sung; and in both Vespers the Hymn " Veni Creator Spiritus." A medieval custom at S. Peter's was the letting loose of 30 doves, during mass; a live cock also was shown, presumably to remind us of Peter's denial. As we learn from an old receipted bill *pro spaco pro ligando gallum* (expenses of the Chapter of S. Peter's for the year 1403), the

* Guéranger.

† Acts ii.

‡ By the Jews the days succeeding 16th Nisan, the day of the presentation of the Omer of Flour, to Pentecost, were reckoned as the first, second, third " from the presentation of the Omer." " As one expecting the most faithful of friends . . . so also we count from the omer of the day of our exodus to that of the giving of the law which was the object of our exodus." (Maimonides.)

cock was tied up. As the pope moved in procession on this day, lighted tow was dropped on his head, and at the Kyrie eleison flowers and little pieces of wool called *nebulæ* were thrown into the church " ad declarandam adventum Spiritus Sancti," to announce the advent of the Holy Spirit. At the " Gloria in excelsis " tiny little birds were made to fly towards the choir with *nebulæ* tied to their legs. During the singing of the Veni Creator, oak leaves, nebulæ, and lighted tow *in magna quantitate* were set flying towards the choir in other Roman churches. From the opening in the roof of the Pantheon " roses in the form of the Holy Spirit " were thrown; while the little red sweets, still called at Piacenza *nevole*, were commonly employed.* The Station is at S. Peter's.

The liturgical colour to-day is red: in allusion to the tongues of fire.

There cannot be fewer than 24 or more than 28 Sundays after Pentecost; at the end of which comes the first Sunday in Advent.

The Octave of Pentecost is now known as *Trinity Sunday*. Pope Alexander II. (1061-1073) speaks of such a feast being observed in many places, but says it had not been adopted by the Roman Church; that the usual reason for the institution of a feast was as a *memorial*, but all feasts were feasts of the Holy Trinity, and the Trinity was invoked every day of the year when the doxology was said. He is said to have answered when asked if a feast of the Trinity should be kept: " Qu'il n'en voyait pas plus la raison que de fêter l'Unité."† In the XI. century such a feast was kept in Belgium, Stephen Bishop of Liége instituting it in 1020. In 1334 John XXII. accepted the feast for Rome, and it was thence extended to all other Churches. It is said that S. Thomas of Canterbury (A.D. 1162) who was consecrated Bishop on this day, the titular feast of the Cathedral of Canterbury, extended the feast to the whole diocese, whence it has spread to the rest of Europe.

Alcuin composed a mass of the Trinity at the request of the English Winfrid, better known to us as *Boniface*, the name given by Pope Zachary to the Apostle of Germany.

Corpus Domini, or *Corpus Christi* (Fête-Dieu) falls on Thursday in the Octave of Trinity Sunday. It was established to commemorate the institution of the Eucharist with more

* The *nebulæ* were also thrown in Rome at the feast of S. Petronilla.
† Batiffol, *Hist. du Bréviaire*.

joy and splendour than was possible on Thursday in Holy Week. In Catholic countries where public religious processions are allowed, the Host is carried processionally through the streets, starting from the great church of the town. Until 1870 the Pope left S. Peter's bearing the Host, carried on men's shoulders, and followed by a great procession of the religious orders and confraternities, all carrying lights. The pope held the monstrance in his hands, and was therefore kneeling.

The institution of this feast is due to B. Juliana of Liége, a Cistercian, who believed herself to have received a revelation concerning it in A.D. 1208. Twenty years later, being Prioress of her convent, she caused an office for the feast to be composed by a monk of her order. The Canons of S. Martin of Liége began to keep the festival in 1247; but Juliana was persecuted by the clergy and driven into exile. Before leaving she confided all her wishes to a recluse named Eva. Juliana died in 1258, and is now beatified; her feast day appears in the French calendar for April 11. Eva then sent to Urban IV., who, when himself Archdeacon of Liége in 1230, had known her and Juliana, and, on the Pope's return from exile, Thomas Aquinas also begged him to institute the feast. The Pope set him to write an office for it, which we use to-day word for word as he wrote it.* The Pope first celebrated the feast in 1264, sending a copy of his Bull† of institution and a letter from himself to Eva.

The *procession*‡ came into existence between the time of Durandus of Mende (ob. 1296) and Martin V. (1429) who mentions it in the Bull "Ineffabile sacramentum," in which he ordains that this feast and its *Octave* may be solemnised with ringing of bells, even in places under an interdict.

The liturgical colour proper to the day is white.

The Feast of the Sacred Heart occurs on the Friday after the Octave of Corpus Christi. This day had been indicated

* Hence Dominicans accord to this feast a solemnity like that of Easter Christmas and Pentecost. † *Transiturus*.

‡ Carrying the Host, except for the purpose of Communion, is said by Dom Guéranger to have been first practised in the churches on Palm Sunday and Easter in the XI. century: the Host was carried in a shrine or veiled. There are 4 references to the custom of carrying it in the *streets* in the early XIV. century, all of French origin. Donatus Bossius says: "the Body of Christ was first carried in the streets of Padua in 1404."

by Mother Margaret Mary Alacoque, who after ten years' contradiction had a picture of the Sacred Heart exposed at Paray-le-Monial in Burgundy.

The feast was sanctioned in 1765. In 1856 it was inserted in the Calendar at the request of the Bishops of France; and a proper mass for the day approved.

In 1281, 400 years before Mother Margaret lived, the Benedictine S. Gertrude received her mission to spread the doctrine of the Sacred Heart, and she and S. Mechtilde are its most prominent exponents among the mystical writers of the Church. In the XIV., XV., XVI., and XVII. centuries the Carthusians wrote many small works on this devotion, which was peculiar to them.

The 1st of January is the Octave of Christmas, and the feast of the Circumcision, hence also of "the name of Jesus," because he was named on that day.* As the feast of the *Circúmcision* it is not of Roman origin, but in the East it was early known. From the VII. century in Rome, however, a feast with a station at S. Maria ad Martyres (Pantheon) was observed under the name of *Octavas Domini*, as a second Christmas feast with special allusion to the Blessed Virgin.

After the mass, or in the afternoon of this day, the "Veni Creator Spiritus" is sung in the Roman churches; a great crowd gathers in the afternoon at the Gesù for this purpose.

FEASTS OF THE BLESSED VIRGIN MARY.

In Rome there appears to have been no special feast of the Blessed Virgin Mary till the VII. century, when the 4 Byzantine feasts to be now described were adopted. Though none of them are mentioned by Gregory, they all appear in the Gelasian sacramentary soon after him. Only these 4 feasts were kept until the XII. century, but to-day there are some twenty.

The most ancient is the feast of the Purification kept on February 2. A very great antiquity has been claimed for it in the Latin Church and in Rome, as one of the Gospel feasts,

* Another feast of the Name of Jesus originated with the Franciscans, in the time of Sixtus IV., when an *office of the Holy Name* was composed. Clement VII. approved it for that order, and at the request of Charles VI., Innocent XIII. extended the feast to the whole church, to be celebrated on the second Sunday after Epiphany. (A.D. 1721.)

commemorating at once Mary's purification, the prophecies of Anna and Simeon and the presentation of Jesus in the temple. But there is no evidence to support this. Etheria describes it as celebrated in Jerusalem in the IV. century. In 542 its solemnisation at Constantinople was ordered by Justinian.

The mass of the day begins by the benediction of wax lights. In the first 5 prayers, God who to-day has fulfilled the prophecy of Just Simeon is invoked to hear the voices of those who desire by carrying in their hands these lights to honour this day, and to praise Him by their singing. The 2nd recalls Simeon taking the Child in his arms, and begs that we who carry these lights, being illumined by the holy fire of Charity, may merit to be ourselves presented in the temple of God's glory. The 3rd is addressed to Christ, " Lux vera qui illuminas omnem hominem venientem in hunc mundum " the true light which illuminates every man coming into this world; and begs that as these lights are illumined by a visible fire, so our hearts lighted by the invisible fire of the Holy Spirit may eschew the blindness of vice, that the eye of the mind being purified, we may be able to discern what is pleasing to Him. The 4th prayer recalls the command to Moses to prepare continual lights for the altar.

The distribution of the candles follows these prayers, and the antiphon " A light to lighten the Gentiles " is sung with the " Nunc dimittis." The procession with the lighted tapers now takes place, two antiphons being chanted. This beautiful ceremony should be seen at S. Peter's.* The mass follows: *Collect* " Almighty eternal God we humbly beseech thy majesty that as thy only-begotten son was this day presented in the temple in the substance of our flesh, we also may be presented before thee in purification of mind." The *Epistle* is from the last of the prophets, Malachi: " And presently the Lord whom you seek and the angel of the Covenant whom you desire shall come to his temple." The *Gradual:* " We received O God thy mercy in the midst of thy temple . . . as we heard so we have seen in the city of our God, on his holy mount. The aged man carried the little Child, but the little Child ruled him." For the *Gospel* and from

* It is well to go a little before the stated time, 10.30, as the procession, which only takes a few minutes, is sometimes over by then.

the *Preface* to the end of the Communion those assisting in choir hold their lighted candles in their hands.

The 40 *days of Epiphany*, meaning the 40 days from the birth of Christ to the Purification, were early observed; Etheria speaks of them as the *Quadragesimæ de Epiphania*, and it is said they were also known to the Church of Rome. The feast of February 2 was instituted a hundred years later than this by Gelasius to supersede the festival of the purification of the city.* The *Candelora* procession moved from S. Martina at the Forum† to the Lateran, the pope and all those with him carrying lighted candles. Gelasius was not allowed, however, by the senators to abolish the indecent orgy of the *Lupercalia* proper to the classical festival. Bede and Rhabanus Maurus both derive the Purification from the pagan *amburbialis*, when the Roman people perambulated the city and fields to commemorate Ceres' search for Proserpine.

The second ancient festival of the Madonna is the Annunciation, on March 25. Although Benedict XIV. concludes that March 25 was known by tradition to be the day of the Incarnation, and the Bollandists argue from the general diffusion of the feast that its origin may have been apostolic, there is no evidence for it earlier than the VII. century. In 692 the Council in Trullo speaks of it as an established festival. It is not observed with much pomp in Rome.

The feast of the Assumption, August 15, commemorates the death of Mary, and her being received or assumed into heaven. The ancient name for this feast is *Dormitio*, sleep, or *depositio*, *pausatio*, *transitus*, *assumptio*, κοίμησις, μετάστασις.‡ S. John Damascene says: "To-day the sacred and living ark of the living God . . . rests in the Temple of the Lord not made with hands. . . . To-day the Eden of the new Adam is received up a living paradise; in whom condemnation is loosed, in whom is planted the tree of life, in whom our nakedness is covered. . . . How should death devour her, how should the underworld receive her?" It is said that songs

* The *Februatio* (Feb. 15), Ovid, *Fasti* i.

† Later, from the other Forum church S. Adriano.

‡ Mary, it is said, survived her Son 12 or 15 years; helping in those years to form the infant Church. She is also said to have lived with John at Ephesus, while a letter from the Fathers at the Council of Ephesus suggests that she was buried there. According to common ecclesiastical tradition she died at Jerusalem, where, in the VII. century, her empty tomb was shown to pilgrims.

of angels continued for many days after Mary's death, and that when they ceased the apostles looked into her grave, and found nothing there. John Damascene adds that Timothy the first bishop of the Ephesians and Dionysius the Areopagite were with the apostles, and that Hierotheus who was present relates the story in an extant letter to Timothy. This is of course the legend which has grown round the Festival. According to Alban Butler the West and East celebrated this feast before the VI. century. Nothing has been declared on the subject of the corporal assumption of Mary.*

The 4th of the ancient festivals is that of Mary's Nativity, kept on September 8. Though known in Rome in the VII. century it is not in the catalogue of feasts issued by the Council of Mayence in 813, or in Charlemagne's capitularies. It is mentioned however in the middle of that century in a book on Mary's Virginity, and also by Walter Bishop of Orléans in 871. Like the Assumption, this Feast has an octave added in 1243 by Innocent IV. in consequence, it is said, of a vow made by the Cardinals at the election of Celestine IV. (1241).

The feast of the Visitation kept on July 2, commemorates the visit of Mary to her cousin Elizabeth, when "she arose and went into the hill country with haste into a city of Judah": the visit which filled Elizabeth with the Holy Spirit, and the occasion when Mary spoke "the first Christian Hymn," her *Magnificat*.

The office for this feast was approved by Sixtus V. Pius V. had altered the lessons read in the 2nd Nocturn some years earlier. One of the earliest books printed in England for little children, and called "Little Children's Little Book," has these lines:

> Little children here ye may lere
> Much courtesy that is written here;
> For clerks that the seven arts cunne
> Say that courtesy from Heaven come
> When Gabriel Our Lady grette,
> And Elizabeth with Mary mette.
> And virtues are enclosed in courtesy,
> And all vices in villany.

* The Congregation for the correction of the Breviary which sat in the pontificate of Benedict XIV., in 1741, contemplated a return to the word *pausatio*, or to one of the ancient names, so that the retention of the term *assumption* should not consecrate liturgically the idea attaching to it.

Feast of the Presentation: The "Gospel of James" says Mary was vowed to the Lord by her parents, and at 3 years old was presented in the Temple to be dedicated. The high-priest "placed her upon the third step of the altar, and the Lord gave unto her grace, and she danced with her feet, and all the house of Israel loved her."* The feast commemorating this is of modern origin; it was suppressed by Pius V., but re-established by Sixtus V. It is kept on November 21. On a sepulchral marble in the church of S Maximin in Provence, Mary as an *orante* is represented with the legend: MARIA VIRGO MINESTER DE TEMPULO GEROSALE. Mary the Virgin Minister at the temple in Jerusalem.

The feast of Mary's Conception is kept on December 8. It is of English origin, and is first heard of at the Benedictine Abbey of Canterbury in the XI. century. The office for the Feast, now one of the principal feasts of the Church, was approved by Sixtus V. (1585-90).

Mary is called *immaculate* in many Eastern liturgies, and is expressly excluded by the Council of Trent, in its Vth Session, when treating of original sin. The doctrine was a favourite opinion of the Franciscans, and the Franciscan Pope Sixtus IV. (1471-84) is well known for his belief in it. In England it was upheld by Duns Scotus, its opponents being nicknamed "maculists."

The feast of Mary's Expectation, kept on December 18, is another modern feast, established by Benedict XIII. (1724-30). But as a simple commemoration of the Madonna, December 18 is one of the earliest days ever instituted in her honour. A festival commemorating her was kept by the Copts and Nestorians near Epiphany or Christmas. The 10th Council of Toledo fixed December 18 as a universal festival in her honour. The present *feast of the expectation* is an Advent commemoration of Mary just before Christmas day, and as such takes the place of those very ancient festivals, the idea of which was identical.†

The antiphon at the vespers of this Feast is: O virgo virginum, quomodo fiet istud? Quia nec primam similem visa es, nec habere sequentem. Filiæ Jerusalem, quid me admiramini? Divinum est mysterium hoc quod cernitis.

* *Protevangelion*, vii. 5.

† The Toledo feast was however intended to honour the *Annunciation*, as this latter fell in *Lent*; and it had an octave. Cf. p. 193.

O virgin of virgins, how shall this thing be? For neither dost thou seem, before nor after thee, to have any like thee. Daughters of Jerusalem, why look ye in wonder upon me? For this which you behold, this mystery, is divine.

The Seven Dolours is a movable feast occurring on the Friday in Passion week; in Rome it is called the feast of *Maria Vergine addolorata;* the Lenten Station is at S. Stefano. The feast was prescribed by Theodoric of Köln in 1423, and on August 22, 1727, Benedict XIII. prescribed it for the universal church. What is specially commemorated to-day is Mary standing at the foot of the cross. Dom Guéranger says that this day is chosen to honour "the sublime mystery of the mother's com-passion." It may be here noticed that the Madonna should not be represented fainting or overcome with weeping at the foot of the cross. S. Ambrose says: "Stantem lego, flentem non lego." I read that she *stood*, I do not read that she wept.

There is another feast of the Seven Dolours kept on the third Sunday in September; which is due to S. Philip Beniti in the XIII. century. These feasts allude to the prophecy of Mary's sorrow made by Simeon: "Yea and a sword shall pierce through thine own soul; that thoughts out of many hearts may be revealed." Mary's "seven dolours" are (1) the prophecy of Simeon (2) the flight into Egypt (3) the loss of Jesus in the Temple (4) she meets her Son on the way of the cross (5) His crucifixion (6) the Deposition (7) the Entombment.

The feast of the Name of Mary arose in Spain, at Cuenca, and its local celebration was approved in 1513. Then in 1683 Innocent XI. extended it to the whole Church after the victory of John Sobieski at the siege of Vienna in that year. It occurs on the Sunday in the octave of her Nativity (September 8).

The feast of the Rosary was instituted by Gregory XIII. in 1573 in memory of the victory of Lepanto over the Turks. It was originally established by his predecessor S. Pius V., under the title of "Our Lady of Victories." In 1713, Clement XI. sanctioned it for the universal Church. It occurs on the first Sunday in October. For some years past, by order of Pope Leo XIII., the rosary has been publicly said in all churches dedicated to the Madonna on every day of October, for the needs of the Church.

Other feasts of the Madonna are our Lady of Mount Carmel, a Carmelite feast, falling on July 16. Our Lady of Mercy, a Trinitarian feast, falling on September 24. The Patronage of the B.V.M., falling on the second Sunday in November. The Espousals, *Desponsatio*, of Mary and Joseph, January 23. The Translation of the holy house of Loreto, falling on the 10 December, commemorates the miraculous removal of the House at Nazareth, during the pontificate of Celestine V. (1294) "first to Dalmatia, and thence to a field of Loreto in Picena." All these festivals date from Benedict XIII.* (1724-1730). Our Lady of Consolation; of Grace; of Succour (de Succursu); the feast of the Maternity, and of the Purity of the Blessed Virgin, on the 2nd and 3rd Sundays of October; and that of the Most Pure Heart of Mary on the Sunday after the Octave of the Assumption; are all modern. The feast of the "Prodigies" July 9, is a memorial of the prodigious movement of the eyes observed in the case of 28 images of the Madonna, and two crucifixes, in 1796, a fact more instructive for the Society for Psychical Research than interesting from a Christian point of view. The feast of Mary Help of Christians, kept on May 24, was instituted by Pius VII., this being the day of his return from exile to Rome in 1814. Pius V. had inserted the title *Auxilium Christianorum* in the Litany of Loreto, after the victory against the Turks.

FEAST OF SS. PETER AND PAUL. JUNE 29.†

This day is marked in the Filocalian calendar with the consular date 258, that namely of the translation of the relics of the two apostles, which this day is thus intended to commemorate. After the bodies of the apostles had been again restored to the Vatican and Ostian churches, the feast remained unaltered, and is now a commemoration of the martyrdom of both apostles.

In the IV. century the feast was kept with very great magnificence, and with public illuminations and banquets. Jerome mentions in his 31st letter to Eustochium her gift to him of fruit, and sweets in the form of doves, on this feast. Paulinus

* The last named was celebrated locally from the pontificate of Innocent XII., 1691–1700.

† The Pope used to say 2 masses on this day in the time of Prudentius, one at S. Peter's and one at S. Paul's.

of Nola paid his annual visit to Rome on this day and frequently mentions this solemnity.

It has always been the custom to suspend outside the great door of the Vatican a large tub made of box leaves. Armellini has found from an inscription stone that this was a piscatorial emblem; tubs are still used on the coasts of the Mediterranean near Rome, in which the fish just caught in the net are put by the fishermen, in order to keep them alive. So we find this simple sign of the fishermen hung outside the most splendid temple of the world on this day of rejoicing. Within the basilica the statue of S. Peter is decorated with a cope.

The *Introit* of the mass refers to the release of Peter: "Now I know indeed that the Lord has sent his angel and delivered me from the hand of Herod." The *Epistle* tells the story from Acts xii., and the *Gospel* recounts Peter's confession of Jesus as Christ. A commemoration is made of all the apostles at the usual places.

As the special rejoicing of this day refers to S. Peter, the 30 June is kept as the Commemoration of S. Paul.

The two Roman feasts of the Chair of S. Peter are kept at S. Peter's on January 18 and February 22 with first and second vespers, and a high mass. The former is the greater feast; the Cardinal archpriest celebrates mass; and the Confession of the Apostle and High Altar are decorated.

On August 1 another feast of S. Peter is celebrated in Rome, and for centuries was confined to this city. It is the feast of the dedication of the church on the Esquiline, where the *chains* of S. Peter are preserved, hence called S. Peter *ad Vincula*. Renan refers the date, if not of the martyrdom of the Prince of the Apostles, at least of the awful orgy of Nero after the fire of Rome, to *August* 1, A.D. *64;* the site of which is undoubtedly the present Piazza of S. Peter's.* He calls this day the most solemn in the history of Christianity, after that of the Crucifixion. Christianity, he tells us, "still exists because of the courage of its first witnesses. The orgy of Nero was the great baptism of blood which marked out Rome, as the city of martyrs, to play a special part in the history of Christianity, and to become its second holy place." The scene enacted on that day "was the taking possession of the

* See *Christian Monuments*, S. Peter's.

Vatican hill by a triumphant army of a kind which the world had not yet known."*

The first of August has been a great day since the time of Augustus. This season was then known as the *feriæ Augusti*, and it is still called by the Romans *Ferrare Agosto*, and everyone expects presents this month, as well as at Easter and Christmas.

On this day, also, an ancient feast commemorating the seven Maccabees and their mother, which appears to have been universal as early as the v. century, is kept in Rome.

The history of this day is an instance of the fact that what, especially in Rome, are so readily classed as adopted paganisms, may originate, in the ancient and complex history of the faith in that city, in venerable Christian traditions the clue to which has been lost.

There is a second feast of S. Paul called to-day his *Conversion*, which has never had a great importance in Rome. In the Martyrology "of Jerome" it is marked *Translatio S. Pauli Apostoli* but with no further indication of the translation meant. Although the ancient Roman books mark no such feast, the mass in the Roman Missal for Sexagesima Sunday is a feast in honour of this apostle; and the Station on this day is still fixed for the basilica of S. Paolo. On January 25th the chains with which Paul was bound are shown there.

Other feasts:—

In the East the feast of Peter and Paul was observed on December 28. The great Saints Stephen, Peter, Paul, John, and James, were commemorated we are told by Gregory of Nyssa (379) *after Christmas day*. SS. John and James were kept on the 27th; but in the West this was the feast of S. John only. All these are feasts of very high antiquity.

The feast of *S. Stephen*, the day after Christmas day, existed in the West also, in the IV. century. Another feast is kept in Rome called the "Invention of S. Stephen," on August 3, commemorating the translation of his remains to Rome.

The oldest feast of *S. John Baptist* is probably one celebrated near Christmas day, or after Epiphany. The Calendar of Perpetuus of Tours (460-490) places the *Natale S. Johannis* between the Epiphany and January 18. Later the *Passion*

* E. Renan: *Hibbert Lecture*, 1880.

or *Decollation* of S. John was kept on August 29. In the East and in Gaul it was kept before it was observed in Rome. It is noted in the Martyrology " of Jerome." The feast of the Nativity of the Baptist, on the 24th of June, 6 months before Christmas day, appears to be, like the latter feast, of Western origin. We have no mention of it before Augustine. Three masses used to be celebrated in Rome on this day (Ordo Romanus). The Baptist's Nativity is now kept on Midsummer day, and his martyrdom on August 29.

The feast of the *holy Innocents* was instituted about the V. century; it is found mentioned from the VI. century in all Latin liturgical books, for December 28. At Constantinople it was kept on the 29th. The Innocents are mentioned by Peter Chrysologus, and by Prudentius.*

The feast of *S. Andrew* (November 30) is very ancient, and appears in all the calendars from the VI. century. It may have been the feast day of this apostle kept at Patras. The first church dedicated to him in Rome was in about 470 on November 3.

The *Feast of the Cross*, on September 14, originated in the anniversary day of the dedication of the Constantinian churches erected over the site of Calvary and the holy sepulchre. It was celebrated in A.D. 335. It passed from Jerusalem via Constantinople to Rome, where it was not introduced till the VII. century. The feast of the " Invention " or Finding of the Cross, on May 3, is found in Gaul in the VII. century, and is not mentioned in the oldest Roman sacramentaries.

The legend is that Helena, mother of Constantine, found the cross on which Christ was crucified in A.D. 327; it was found with the 2 other crosses, and that of our Lord was identified by the immediate healing of a cripple who lay upon it. The story is represented in the apse of the church of S. Croce. As told it is legendary: the finding of the cross is mentioned in the life of pope Eusebius in the Liber Pontificalis " Sub hujus tempora inventa est crux domini nostri Jesu Christi;" but in the account of the origin of the Church of Edessa called " The doctrine of Addai "† we have the most ancient form of the legend. In the reign of Tiberius, we

* The innocents are called in the Calendar of Carthage and by the Gallican Church *Infantes; Innocentes* is their name in Roman liturgical language. Duchesne.

† Translated into English by G. Phillips, 1876.

are told, Protonice the wife of Claudius, found the cross, during the episcopate of James the apostle. The site is indicated to the princess by the heads of the Jewish community; the same story about the 3 crosses is recounted. At the end of the IV. century, Paulinus, Ambrose, Sulpicius, and Rufinus mention the finding of the cross by S. Helena. The Greek historians, Socrates, Sozomen, Theodoret reproduce it. The two legends have been reconciled by supposing a disappearance of the cross after its first finding, and its rediscovery. Pieces of the true cross were freely distributed in Jerusalem before the middle of the IV. century, but it is significant that a pilgrim from Gaul 6 years after Helena's visit does not mention the relic, while in Etheria's letters it figures in the Good Friday ceremonies.*

The ancient description of the feast of May 3 as the *invenzione*, has been altered (1895) to *Ritrovamento della SS. Croce l' anno 326* in the *Diario Romano*.

The feast of the *Transfiguration* was known in the East from the VII. century. It was not introduced to Rome until considerably later. Observed in Spain in the IX. century, the feast was propagated by the monks of Cluny, the Cluniac Abbot Peter the Venerable in the XII. century being reputed the author of the office for the day. The festival occurs on August 6.

All Saints.—A feast of "the Mother of Christ and all martyrs" was instituted by Boniface IV., A.D. 610, who asked the emperor Phocas to grant him the "temple of Cybele" for this purpose. The feast was a very great one, and was kept on November 1 at the Pantheon. On it the people took "the body and blood of our Lord as on Christmas day" says a XII. century writer. Gregory IV. (827) extended the festival to the universal Church. On this day, a holiday of obligation, and now in Rome one of the national holidays also, a commemoration is made not only of canonised and beatified saints, but of that "great multitude whom no man could number," the number of the just and the unknown servants of God.

All Souls, called the commemoration of all the faithful

* Jerome refers to it, saying that Paula, prostrate before the cross, adored as though discerning the Lord hanging there. Ambrose speaking of Helena writes: She adored the King, not the wood. *Regem* adoravit, non *lignum*.

departed, occurs on November 2. It is said that it originated with Abbot Odilo of Cluny, A.D. 998. Mass is said everywhere in black vestments on this day; and in Rome the bells ring for the dead 8 days.

Angels.—The feast of the holy angels is kept on September 29, under the title of S. Michael and All Angels. This is Michaelmas day. It originated in the anniversary of the dedication of the church to Michael and the whole host of heaven, *archangeli basilica in septimo*, at the 7th mile of the Via Salaria. The day of this dedication was September 29. It is mentioned in the early Leonine Sacramentary, and this church was the first publicly dedicated to *All Angels*.

A second feast of the Archangel Michael appears for May 8 in the Roman Calendar; it is likewise an anniversary feast of dedication. It is called the appearance of S. Michael on Monte Gargano, A.D. 493-4. According to the legend the angel appeared in a vision to the bishop of the place, telling him that Monte Gargano in Apulia was a spot peculiarly sacred to him. The details of this pagan-like legend are given in the Breviary, and are mentioned by Bede, and by the Martyrologies.

There are 2 other Western legends of the apparition of Michael, one the apparition to Gregory the Great in the procession in the year of the great plague, when he was observed "sheathing his sword" on Hadrian's mole, in the attitude in which his statue is now seen dominating the city from the summit of Castel S. Angelo: the other, the apparition in 706 to the Bishop of Avranches, which resulted in the sanctuary of Mont S. Michel.*

The feast of Angel Guardians was instituted by Paul V. at the instance of Ferdinand afterwards Emperor of Austria. It occurs on October 2. It is a belief, but not a doctrine, of the Catholic Church, that each soul has a guardian angel.

Churches were nowhere dedicated to angels till the V. century, but even this is early in comparison with other dedications. In A.D. 363 the Council of Laodicea declared the worship of angels to be idolatry. In 787 the Seventh Œcumenical Council established their cultus. The Areopagite is the first to represent them as mediators of salvation, and

* The English cult of S. Michael dates from the Norman Conquest, the Patron of Normandy becoming very popular in England.

the heavenly and earthly hierarchies as uniting in the great act of liturgical worship; an idea recorded in every liturgy of East and West. The belief in guardian angels is to be found as early as the IV. century, and existed among the monks in a materialistic form.

The *Feast of the Dedication of a church* is of great antiquity, and is described in the *Peregrinatio*. The anniversary of the day when "the holy church which is on Golgotha . . . was consecrated to God" was kept, we are told, with great joy. Etheria quotes the Scriptures as the reason, for Solomon kept a great feast when he had built God a house. This day commemorated also the translation to the church of the True Cross.

The anniversary of the translation of relics, and of the dedication of churches, was the origin, as we have seen, of the feasts of June 29, September 14, and September 29.

From the first the Feast of a Dedication was kept with an octave.

CHAPTER VI.

HOLY WEEK.

Palm Sunday—Appearance of the churches—Wednesday in holy week—Cardinal Penitentiary—Holy Thursday, the washing of the feet, washing of the papal altar—Good Friday, liturgy of the Presanctified—Holy Saturday, blessing of the houses—Relics in holy week—The great functions of the last 3 days described : Matins of Tenebræ for holy Thursday—Matins of Tenebræ for Good Friday—For holy Saturday—The functions of holy Thursday, the Mass, blessing of the oils, formation of the sepulchre—The Sepulchre—The functions of Good Friday, the prayers, reading of the Passion, adoration of the cross, Mass of the Presanctified—The functions of Holy Saturday, benediction of fire, prophecies, benediction of fonts and solemn baptism, the Greater Litanies, Mass, and ordination of acolytes, subdeacons, deacons, and priests—Vespers.

Holy Week is the last week before Easter Sunday, and is devoted to the commemoration of the Passion.

The Saturday of the preceding week is called *Sabbatum in traditione symboli*, because on this day the creed was recited to the bishop by catechumens. No Station took place, in order to enable the pope to prepare for the solemnities of the coming week. He however made the distribution of the consecrated species to the presbyteral titles for the whole week, and assisted at the distribution of alms to the poor. The liturgists of the middle ages comment on the appropriateness of these alms, this being the day on which Magdalene anointed the Lord's feet.*

The Sunday before Easter is known as Palm Sunday,† because this day palms and olives are blest, and a procession is formed to the porch of the church, in which everyone carries a branch of olive or palm. This ceremony originated in Jerusalem, where it is described by Etheria in the iv. century. It did not appear in the West till the viii. or ix. century.

* Guéranger.

† The *Station* on Palm Sunday is at the Lateran, and the Cardinal Vicar officiates. The same ceremony is also performed at S. Peter's, by the Cardinal Archpriest of the basilica. The function begins about 9.30, the benediction of the palms occupying nearly an hour.

The ritual connected with catechumens and penitents gave rise to other names for this great Sunday: thus it was called the *Pasch of the competentes*, *Dies indulgentiæ*, and also *Capitilavium*, because infants to be baptized on holy Saturday had their heads washed to-day in preparation for the anointing. Another name was *Pascha Floridum*, since the paschal precept began from this day, and Easter was thus in flower: It was on Palm Sunday in 1513 that the Spaniards discovered the peninsula on the Gulf of Mexico which they hence called *Florida*.

Finally it was known as Hosanna Sunday in allusion to the ceremony proper to it, which is intended to commemorate the entry into Jerusalem before the Passion, when the people strewed branches from the trees in the way, and cried out "Hosanna, blessed is He that cometh in the name of the Lord."* In this way all the evangelists recount that Christ went up to the holy city before His passion, and entered into the Temple. S. John's account differs from the others because he says that the people who had come up to Jerusalem to keep the feast, "took the branches of the palm trees and went forth to meet Him." Now the waving of palm branches in the Temple had a special significance. During the 8 days of the feast of Tabernacles, a priest went daily from the temple, followed by the people, to draw water from Siloam. On "the last day, the great day of the feast," when this procession had returned for the last time, the Hallel was sung, *and all the people waved branches of palm before the Lord towards the Holy of Holies*. These palms were kept in the temple, and it is these which John tells us were taken by the people who had come up for the paschal feast.

In the procession of Palm Sunday, therefore, the Christian Church makes use of this Hebrew rite to commemorate the event which took place the last week of Christ's life on earth, and thus to inaugurate the solemnities of Holy week. The entry into Jerusalem in fact marks the beginning of the passion, and those who had acclaimed "Hosanna" to-day, were swelling the cry "Crucifigite, crucifigite!" crucify him, crucify him, before the close of the week.

The *Benediction of the Palms* is a long and elaborate ceremony, beginning with an *antiphon* and *prayer*, followed

* Thus Isidore of Seville speaks of the custom of carrying palms in the church on this day, and crying "Hosanna."

by the *reading of Exodus* from the last verse of chapter xv. "The children of Israel came into Elim, where there were 12 fountains of water, and 70 palm trees; and they encamped by the waters"—to the words in verse 6 of chapter xvi.: "In the evening you shall know that the Lord hath brought you forth out of the land of Egypt, and in the morning you shall see the glory of the Lord."

A *responsory* follows ending with the words "In the Mount of Olives He prayed to the Father: Father if it is possible, let this cup pass from me. The spirit is indeed ready, but the flesh is weak: Thy will be done. Watch and pray, that you enter not into temptation."

The *Gospel* from S. Matthew, chapter xxi., is then read, which recites the entry into Jerusalem.

In the *prayer* which follows are the words "So may we carrying our palms and olive branches, go forth to meet Christ with good works, and through him enter into joy eternal."

A *preface* follows, like that of the mass, and the choir sing the "*Sanctus*." This is followed by 5 prayers, in which the dove bearing the olive branch is mentioned, and the palm is shown to be an emblem of Christ's triumph over death, the olive an emblem of the advent of a spiritual unction; and God who blessed "the people going forth to meet Jesus with their branches," is besought "that what thy people to-day perform bodily for thy honour, they may perfect spiritually."* After the palms are blessed,† they are distributed to the assistants, and then to the people, the *antiphons* "pueri Hebræorum" being sung. Then after a short prayer the

* "Intellexit enim jam tunc illa hominum beata multitudo præfigurari: quia redemptor noster humanis condolens miseriis, pro totius mundi vita cum mortis principe esset pugnaturus, ac moriendo triumphaturus." This blessed multitude already understood that our Redeemer, touched by our miseries, was about to battle with the prince of death, and by dying to triumph.

† They are aspersed and incensed, and the following prayer is said: *O God who didst send Thy Son our Lord Jesus Christ into this world for our salvation that He might by condescending to us, recall us to Thee: to whom, when He came towards Jerusalem, that the Scripture might be fulfilled, the crowd of those who believed did strew their vestments and the branches of palms in the way, with most faithful devotion: Grant, we beseech Thee, that we may prepare for Him the way of faith, that so, removing the stone of offence and the rock of scandal, our works may shoot forth as branches of justice before Thee, and thus we may deserve to follow His footsteps. Who livest and reignest, etc.*

procession moves with the words " Procedamus in pace: In nomine Christi," common to all religious processions. During the procession the Gospel accounts of the entry into Jerusalem are sung antiphonally.

The procession goes out of the church to the porch or atrium. Two or more singers who remain within the closed doors, sing the following, with the remaining 5 verses; the choristers outside replying by repeating this first verse:

> Gloria, laus, et honor, tibi sit Rex Christe, Redemptor,
> Cui puerile decus prompsit Hosanna pium.

Glory, praise, and honour to Thee O King, Christ Redeemer; to whom the children's praise sent forth the cry " Hosanna !"

Then Psalm 23 [24] is very appropriately sung, as question and response: Lift up your heads you everlasting doors and the King of Glory shall come in. Who is this King of Glory ? The Lord strong and powerful, the Lord mighty in battle. At the third repetition of the words *Attollite portas*, " Lift up your heads you everlasting doors," the subdeacon knocks at the door of the church with the base of the processional cross,* and when to the question *Quis est iste Rex Gloriæ*, " Who is this King of Glory ?" the answer is returned " The Lord of Strengths, He is the King of Glory," *the door is opened*, and the procession enters singing: " As the Lord entered into the Holy City, the Hebrew Children declaring the resurrection of life, with palm branches cried out: Hosanna in the highest. When the people heard that Jesus was coming to Jerusalem they went forth to meet Him, with palm branches," etc.

At the mass which immediately follows, everyone holds a branch in the hand during the chanting of the gospel and passion.

On this day at the gospel of the mass, the entire history of the Passion taken from S. Matthew, is recited. Three readers enter, vested in the alb and deacon's stole; the low voice chants those parts spoken by Christ, the medium tone is that of the narrative, while the highest voice takes the part

* The subdeacon knocks at the church door with the crucifix: paradise was shut to man's first parents, the King of Glory opens it with his cross. (Guéranger.) Psalm 23 is not sung in Rome; *cf.* p. 155.

of each single speaker, and of Judas. When more than one person speaks, the choir render the words.

The reading of the passion occupies about 50 minutes, rendered in this way. At the words "Jesus autem iterum clamans voce magna, emisit spiritum" (Matt. xxvii. 50) everyone present kneels, and there are a few moments of silence. After the Passion is ended, the gospel of the day is sung, taking up the story from verse 61 of chapter xxvii., and consisting of the next 5 verses, leaving the story at the words "So they went and made the sepulchre sure, sealing the stone, the guard being with them."

On this day the Pope blesses special palms (see *Christian Monuments*). A very elaborate palm, worked up by the Camaldolesi nuns of S. Antonio, is presented to the Pope.

The great ceremonies of Holy week take place on the last 4 days. There is however a station and mass for the Monday and Tuesday, and on the latter day the Passion according to S. Mark is read at every mass.

During this week the aspect of the churches is altered. Gradually all the adornment, the signs of joy and fulness, are removed. On the evening before Passion Sunday every picture had been covered with purple. No bell is sounded in Rome from the *Gloria in excelsis* of the mass on holy Thursday; the light is removed before the completion of that mass from all lamps and altars; and during the vespers which immediately follow it the altars are all stripped; between the morning and afternoon functions of this day the holy water is taken away, and after the mass, the holy sacrament no longer remains in the tabernacle. On Good Friday nothing but the stripped and unadorned church remains, with the crucifix alone uncovered.

During these days when it is necessary to call attention, the *strepitacula* is sounded. This is made with a board and iron beaters, called *crotalum*. It is sounded in the churches for the Angelus, and whenever a bell would otherwise be rung. At the end of the matins of Tenebræ, it is supposed to represent the disturbance of the forces of nature at the hour of Christ's death. It was probably originally a signal that the long office was concluded.* The time of the evening

* Some writers tell us that the noise made with these beaters was originally a synagogue rite; the Jews customarily making a noise

Angelus, always so gay with bells, is silent on this Thursday and Friday; and on Friday the mid-day cannon of Castel S. Angelo booms out on the silent air, no bell answering.

The fire is the first element to be restored; this is at dawn on Saturday. Then the water, which is replaced after the benediction of the fonts; the altar is now draped in its white ornaments; at the *Gloria* of the mass the bells are loosed and again rung, and the purple coverings of all the pictures dropped; and, last, the holy sacrament is brought into the church, with the customary bell rung before it.

All the symbols and gifts are now restored. From the fire, which is a type of the resurrection of that "Light of the world" who "came to cast a fire," to the Bread of Christians which is the Church's communion with His life "all days to the consummation of the world." To-day also the church restores the souls of her sons by the sacrament which has made it a Roman custom to call those who approach it at least this once, "paschal lambs."

On *Wednesday* in holy week the Station is at S. Maria Maggiore.

The Cardinal Grand Penitentiary assists at the basilica on this day to hear confessions; a custom originally intended for the hearing of reserved cases, confessions of those whom the ordinary clergy had not the faculties to absolve. At present it is very rare that confessions should be made on these occasions to the Cardinal Penitentiary; but he sits on a throne in the south aisle of the basilica, a ring is formed round him by clerics, and as many as like go up to the steps on which his chair is placed, and are touched on the head with the *bacchetto*, a long thin wand which he holds for the purpose.

This is a custom of Roman origin; in the great penitential seasons every confessor has a wand of this kind affixed to his confessional, and it is the sign that he is there. It is customary at such seasons for those who pass, and like to do so, to kneel and be touched with it. Its origin is probably to be found in the classical *vindicta* or prætor's wand which conferred liberty (from sin), and the custom must be closely allied to the Roman penitential rite of the imposition of the bishop's hand.

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whenever in the Readings *Haman* was mentioned; and Judas is the Christian Haman.

Tables of wood beaten with iron were first used by the monks. In Spain the wooden bell is called *carraca*. It is also called *matraca*.

The Cardinal Penitentiary assists in the same way at the Lateran on Palm Sunday, and at S. Peter's on Thursday and Good Friday. He enters the basilica on each day at about 5 o'clock; and is met at the great door by the Chapter of the church.

The Washing of the Feet is one of the Holy Thursday ceremonies, and is called the *mandatum* from the words of S. John xiii. 34, which are sung during it. It was first observed by S. Gregory, and is strictly prescribed in all the earliest *Ordos* (S. John xiii. 12-15).

Cencio Camerario says that it was customary for the pope to perform this ceremony twice on Holy Thursday, once after mass in memory of the event on this day, and again after dinner to comply with the Dominical precept. The latter ceremony only has been observed since the xv. century, but it does not take place now. For many years Pius IX. performed this *Lavanda* in the sala over the portico of S. Peter's. It was also performed by Roman gentry at the Hospital of la Trinità dei Pellegrini until the present Government dismantled the specially fitted rooms.

In the xv. century instead of washing the feet of 12 poor priests, or 12 poor men, 13 were admitted: some assert that this was in memory of the unbidden guest entertained by S. Gregory, and others say that the thirteenth represents the Lord himself who had received this mark of love from Mary just before he washed the apostles' feet.* The words recited during the ceremony are given in the missal for holy Thursday.

Washing the Papal Altar is a ceremony performed immediately after the matins of Tenebræ in S. Peter's. The procession of the clergy and assistants goes to the Papal altar, which is stripped, and a gold ewer of water and one of wine placed upon it. Some prelates ascend the altar, pour the water and wine on it, and then wash it with mops,† which are made with the palms of the preceding Sunday. Then they descend the steps, and the Vatican chapter with all the clergy and assistants down to the last seminary boy go up and pass before the altar, each as he does so passing his mop across it, and descending on the other side, that is ascending

* It has also been suggested that the 13th was the Magdalene herself.

† *Aspergilli.*

on the epistle side and descending on the gospel side. After which the prelates wipe the altar. The meaning of this ceremony is a solemn preparation for the Paschal feast. The immense basilica is dark, the point of light being the papal altar, with the long procession of persons moving past it, after which the dim procession, preceded by candles, and carrying mops, winds its way through the crowd to the spot facing the balcony where the relics of the Passion are shown, and thence to the sacristy.

This ceremony used to take place in other churches also, on the afternoon of this day. S. Eligius in his homily *De Cœna Domini*, and S. Isidore (565-636) both explain it as a homage done to Christ, in memory of His having washed the disciples' feet.

On Good Friday the only mass is that of the *Presanctified;* that is, a mass in which there is no consecration of the elements, which have been pre-consecrated. In the Latin church such a mass is only said once a year, but in the Greek church it is peculiar to every day in Lent, except Saturday and Sunday and the feast of the Annunciation. Mass of the presanctified is at least as ancient in the East as the council of Laodicea, A.D. 363. It did not form part of the Roman Good Friday function till the VII. or VIII. century.

Two later meanings have been assigned for this ancient rite. Romanoff says: "In the early days of the Christian Church the Fathers did not consider it seemly to celebrate the comforting feast on days of humiliation and mourning for sin." S. Thomas Aquinas says of the Good Friday mass: "it is not becoming to represent the Passion of Christ mystically by the consecration of the Eucharist, while the Church is celebrating it as if really happening."

On holy Saturday, as on Thursday, none but a solemn High Mass is permitted, and only one. The mass of this day really belongs to Easter day, and is the Easter Eve mass.

Blessing of the Houses.—After the fonts have been blest, and the new water sprinkled, some of this "Easter holy water" is taken by the parish priests, each accompanied by an acolyte, to every house in Rome, where this visit would not be unwelcome, and the rooms are blest. They start on their rounds after the loosing of the bells at the *Gloria*. Blest water was used by Christians in their houses from the time

of Vigilius (VI. century), but not in sacred edifices, apparently, till much later.*

Relics in Holy Week.—The 3 great relics of the Passion are shown at S. Peter's after Matins on Wednesday, Thursday and Friday; after mass on Easter day, and more than once in the course of Thursday and Friday. They are shown from the balcony over the statue of Veronica to the left of the Papal altar, looking up the church. The relic of the lance with which Christ's side was pierced is shown first, then that of the true cross, and then the *volto santo*, or likeness of the Redeemer's face which became impressed on the handkerchief of Veronica.† To call attention to this ceremony the strepitacula is sounded from the balcony, and the 2 first relics shown; after which each is waved in the form of a cross from the centre and sides of the balcony. The strepitacula is again sounded before the third relic is shown. Dante supposes a pilgrim, "perhaps from Croatia," looking upon the Volto santo, and saying to himself all the time it is being shown:

> "Signor mio Gesù Cristo, Dio verace,
> Or fu si fatta la sembianza vostra ?"‡

No one is permitted to visit these relics, which are kept beyond this balcony, unless he be a canon of S. Peter's, or created an honorary canon for this purpose, as has been done in the case of princes.

On holy Thursday morning the relics of the heads of Peter and Paul are exposed at the Lateran; that is the curtain is withdrawn above the altar of the confession, and the 2 silver busts in which they are enclosed exposed to view.

On the same day the table on which it is supposed the last supper was celebrated is also shown. This is above the altar of the Holy Sacrament, in the left transept, behind glass, and candles are lighted there. It may be seen by mounting the steps which lead to the upper terrace of the cloister, on which opens the little chapel containing it. The crowd is very great. The table is of cedar wood.

After the function at S. Croce on Good Friday, 5 principal relics of this basilica are shown, from the little balcony to the right of the high altar: in this order; the finger of S. Thomas

* See *Christian Monuments*. † See *Christian Monuments*.
‡ Paradiso, Canto xxxi.

2 thorns of the crown of thorns, one of the nails of the cross, the title of the cross,* and 3 pieces of the cross. On Easter day before and after Vespers, those at the Lateran, at S. Maria Maggiore, and at S. Prassede are shown. On Easter Monday they are again shown at S. Peter's before and after Vespers; and on Monday the heads of the 2 Apostles Peter and Paul are shown at the Lateran.

In the mass of the day the Passion according to S. Luke is read. In cathedral, capitular, and monastic churches Vespers are recited after mass.

MATINS OF HOLY THURSDAY.

About $2\frac{1}{4}$ hours before *Ave Maria*, the *Matins of Tenebræ* or darkness, are solemnly performed in the great basilicas; these are the Matins and Lauds proper to Holy Thursday. The Matins and Lauds of these three last days are recited publicly and solemnly on the previous evening in the churches, instead of at night as on other days of the year in convents.†

The place in the basilica where Matins are to be recited is prepared in the following way: the altar is draped in purple, six tall yellow wax lights are lighted. At the epistle side of the chapel is a triangular wooden frame to hold 15 lighted candles, all of the same dark wax. As each of the 9 psalms of Matins and the 5 of Lauds is ended, one of these candles is extinguished, beginning with that to the right of the spectator; the centre, or highest, candle being left.‡

The clergy and assistants enter silently, and after the Pater Noster, Ave Maria, and Credo have been said in silence, Matins begin with the antiphon of psalm 68 [69] *Zelus domus tuæ comedit me, et opprobria exprobrantium tibi ceciderunt super me.* "The zeal of thy house has consumed me, and

* *Christian Monuments*, Santa Croce.

† See p. 250 at the end of this chapter.

‡ It is said that the 14 candles represent the 11 apostles, and the Maries. The centre light represents Christ. It is said also that the 15th candle represents the Blessed Virgin, who alone believed in the Resurrection; and that the putting out of the lights one by one symbolises the growing cold of the apostles and disciples. The triangular candle-stick is called the *saetta*. The custom of extinguishing the candles one by one originated in the Good Friday functions at S. Croce. It may be compared with the practice mentioned by Amalarius (VIII. century) of extinguishing every hour one of 24 candles on the last 3 nights of holy week, to signify that our Sun is eclipsed in the grave.

the reproaches of them that reproached thee are fallen upon me." In these Matins the antiphon is always a verse of the psalm.

The first Nocturn consists of this 68th and the 2 next psalms, with a versicle, followed by 3 Lessons from the Lamentations of Jeremiah, the first 14 letters* of which are chanted in 3 divisions, after each of which is sung: *Jerusalem, Jerusalem, convertere ad Dominum Deum tuum.* Jerusalem, Jerusalem, turn to the Lord thy God. After each division a *responsory* is sung.

1st Responsory: On Mount Olivet he prayed to the Father, Father if it be possible, let this chalice pass from me: the spirit indeed is ready, but the flesh infirm. Watch and pray that you enter not into temptation.

2nd Responsory: My soul is sorrowful even to death: stay here, and watch with me . . . you will take flight, and I shall go to offer myself for you. Behold the hour is come, and the Son of Man is betrayed into the hands of sinners.

3rd Responsory: Behold we have seen him as one having no beauty or comeliness; there was no sightliness in him. He has borne our sins, and suffers for us, for he was wounded for our iniquities, and by his bruises we are healed. Truly he bore our infirmities and carried our sorrows.

Second Nocturn. Psalms 71 [72] and the 2 following.

3 Lessons: From the Tractate of S. Augustine on Psalm 54 [55].

The 3 Responsories, one after each lesson as before, all refer to the kiss of Judas: By a kiss my friend has betrayed me; this day one of my disciples betrays me, he that dips his hand in the dish with me shall betray me into the hands of sinners.

Third Nocturn. Psalms 74 [75] and the 2 following.

Lessons: I. Epistle of Paul to the Corinthians, verse 17 to the end of the chapter, concerning the institution of the Eucharist.

1st Responsory: My enemies took counsel against me. Come, let us put wood in his bread, and cut him off from the land of the living. All my enemies contrived wickedness

* Each of the lamentations begins with a letter of the Hebrew alphabet: *aleph, beth, ghimel,* etc.

against me, they uttered an evil word against me saying: " Come let us put wood in his bread."

The words of the prophet Jeremiah are here applied to the institution of the Eucharist; since those who betrayed Christ put " wood in his bread," the cross into the love shown by the Eucharist; the " wood and the bread," the connection of the gift with the Passion, is of course made prominent by Christ himself.

2nd Responsory: Could you not watch with me one hour, who were determined to die for me; or see you not that Judas takes no sleep but hastens to betray me to the Jews? How is it that you sleep? Arise and pray, lest you enter into temptation.

3rd Responsory: The elders of the people took counsel, to take Jesus by a wile, and kill him; with swords and sticks they went forth as to a thief to meet him.

When *lauds* begin, five candles are left on the wooden triangle, the centre light, and the six candles on the altar.

Lauds consist of 5 psalms, and 5 antiphons repeated before and after them. The psalms are intoned by the clergy, the antiphons by the choir, as in Matins.

> Psalms **50** [**51**] *Miserere mei Deus*, **89** [**90**], **62** [**63**] with **66**. The Canticle of Moses (from Exodus xv.); and the 3 psalms **148**, **149**, **150** which are not separated, count as one.

After this (*Gloria Patri* is not said after any psalm on these days) the following versicle and response immediately follow:

> ℣. The man of my peace, in whom I trusted,
> ℟. He who has eaten my bread, has grievously supplanted me.

The *Antiphon* at *Benedictus* follows: The betrayer gave them a sign, saying: Whomsoever I shall kiss, that is he, take him. Then the *Benedictus* " Blessed be the Lord God of Israel " follows; one verse being sung, and the alternate verses being said by the ministers at the altar. One of the altar candles is extinguished at each of the last 6 verses of this canticle, beginning at the verse *ut sine timore*, " that we being delivered out of the hands of our enemies, should serve him without fear."

The central candle is now removed, and held on the altar while the antiphon is said, and then hidden behind it. The antiphon *Traditor* ("The Betrayer") is repeated; and then is said, kneeling: *Christus factus est pro nobis obediens usque ad mortem.* Christ was made obedient for us even to death. Then "Our Father" in silence; after which the *Miserere* is sung (Psalm R.V. 51) in the same way as the *Benedictus*, the choir singing one verse, the ministers saying the alternate verses.* When it is finished the following short prayer is said, after which the noise called the *strepitacula*† is made, the light from behind the altar is then replaced, and all disperse silently: "Respice, quæsumus Domine, super hanc familiam tuam, pro qua Dominus noster Jesus Christus non dubitavit manibus tradi nocentium, et crucis subire tormentum." Look we beseech thee Lord on this thy family, for whom our Lord Jesus Christ was ready to be betrayed into the hands of evil men, and to endure the torment of the cross.

The central light is taken away, placed on the altar, and hidden, to represent the Passion and burial of Christ. It is replaced to signify that his light was not extinguished by death.

Matins and Lauds are begun and ended in exactly the same way on the 2 next days. But the psalms, antiphons, lessons, and responsories, vary with each day.

MATINS OF GOOD FRIDAY.

Psalms 2 [2], 21 [22], 26 [27].

First Nocturn. The Lessons: The next 17 letters of the Lamentation of Jeremiah, divided as before in 3 portions, and chanted in the same way, each portion by a single voice: after each portion: "Jerusalem, Jerusalem, Turn to the Lord thy God."

1st Responsory: All my friends forsook me . . . and he whom I loved betrayed me. . . .

2nd Responsory: The veil of the Temple was rent . . . and from the cross the thief cried: Remember me Lord when thou comest into thy kingdom.

* For this psalm in Latin and English, see Appendix F.

† P. 210.

3rd Responsory: My vineyard that I have chosen, it is I that planted thee: how art thou turned to bitterness, that thou shouldest crucify me, and release Barabbas? I hedged thee, and gathered out the stones, and built a tower: how art thou turned to bitterness.

Second Nocturn. Psalms **37** [**38**], **39** [**40**], **53** [**54**].

Lessons: Tractate of Augustine, on Psalm **63**.

1st Responsory: Do you come out to take me as to a thief? I was daily with you in the temple teaching, and you did not take me.

2nd Responsory: There came darkness when the Jews had crucified Jesus, and about the ninth hour he cried with a great voice: My God why hast thou forsaken me? and bowing his head he gave up his spirit.

3rd Responsory: Wicked men without mercy have risen up against me, and they have not spared my soul.

Third Nocturn. Psalms **58** [**59**], **87** [**88**], **93** [**94**].

Lessons: Epistle to the Hebrews chapter iv. verse 11 to the end, and the first 6 verses of chapter v.

3 Responsories, the last being: My eyes are dim with my weeping . . . See all ye if there be any sorrow like to my sorrow.

Lauds. The first Psalm is the *Miserere* **50** [**51**] then Psalm **142** [**143**] **62** with **66** [**63, 67**] Canticle of Habaccuc. Then Psalms **148-150**, as yesterday.

At the end the versicle and response:

He has made me to dwell in darkness
Like the dead of old.

Antiphon at *Benedictus:* They placed above his head his cause written: "Jesus the Nazarene, King of the Jews."

To the words *Christus factus est pro nobis obediens usque ad mortem* are to-day added: *Mortem autem crucis*, "Even the death of the cross."

The *Miserere* and the remainder of the office is exactly as yesterday.

MATINS OF HOLY SATURDAY.

On Good Friday. First Nocturn. Psalms **4** [**4**], **14** [**15**], **15** [**16**].

Verse and response:

In peace in the same
I will sleep, and take my rest.

Lessons: The rest of the Lamentations and the *Prayer** of Jeremiah, divided into 3 parts.

Responsories: He was led as a sheep to the slaughter, and opened not his mouth: he was betrayed to death; that he might vivify his people. He gave up his soul to death, and he was reputed among the wicked; that he might give life to his people.

2nd Responsory: Arise, Jerusalem, put away from thee thy garments of rejoicing, for the Saviour of Israel is killed in the midst of thee.

3rd Responsory: Weep as a virgin, my people; wail ye shepherds, in ashes and sackcloth, for the great and exceeding bitter day of the Lord is upon you.

Second Nocturn. Psalms **23** [**24**], **26** [**27**], **29** [**30**].

Lessons: From S. Augustine's Tractate, on Psalm 63.

1st Responsory: Our shepherd is gone, the fountain of living water; to-day our saviour has burst open the barred portals of death.

2nd Responsory: O all you who pass by the way, attend and see if there is any sorrow like to my sorrow. Attend, ye whole people, and behold my sorrow. If there is any sorrow like unto my sorrow.

3rd Responsory: Behold how the just one perishes, and no one lays it to heart; and just men are taken away, and no one considers it; the just man is removed before the face of iniquity, and his memory shall be in peace.

Third Nocturn. Psalms **53** [**54**], **75** [**76**], **87** [**88**].

Verse and response:

His place is made in peace
And his habitation in Zion.

* Chap. v. to verse 12. This may be sung by the choir.

Lessons: from the Epistle to the Hebrews, chapter ix. verse 11 to the end of verse 22.

3 Responsories, the last being: The Lord being buried, they sealed the tomb, rolling a stone to its mouth, and placing soldiers to guard it.

Lauds. Psalms **50 [51], 42 [43], 62** with **66 [63, 67]**, Canticle of Ezechias (*Hezekiah*) Isaiah chapter xxxviii. Then Psalms **148-150**.

Verse and response:

My flesh shall rest in hope.
And thou shalt not give thy Holy One to see corruption.

Antiphon at *Benedictus:* The women sitting by the monument mourned, weeping for the Lord.

To the *Christus factus est* of Thursday, are to-day added the words: *Propter quod et Deus exaltavit illum, et dedit illi nomen, quod est super omne nomen.* "Wherefore has God exalted Him, and given Him a name which is above every name."

The *Pater Noster* in silence, the *Miserere*, and the prayer *Respice*, follow as on the other days (p. 218).

Functions of Holy Thursday.

In ancient days the Station on Thursday was the special day appropriated to the solemnisation of holy week. Wednesday and Friday were the usual Stations without liturgy, and Saturday was the customary Sunday Vigil, and in this week was the actual Paschal Eve. The Station of Thursday therefore was added as a Station with liturgy.

The Mass.—There is now only one mass on this day, representing the Last Supper. At this solemn mass all the clergy receive the communion from the celebrant. This is prescribed by the capitularies of Theodosius, Bishop of Orléans, in the VIII. century; but is only a vestige of the primitive custom when all the laity received on this day from the hands of the bishop. It was the one day in the year in which the Eucharist was celebrated after the repast;* either after the evening meal, for those who fasted on this day, or after the morning meal for those who did not fast; the latter being a custom alluded to

* Council of Carthage A.D. 397.

by S. Augustine. At the present day, when no mass in the West is said after 1 o'clock, the one high mass of the day is celebrated in the morning, all fasting.

At the *Gloria in excelsis* of this mass all the bells in and out of the church ring out for some time: the *Gloria* and the ringing being proper to this day which commemorates the institution of the Eucharist. The sound of bells is not heard again till Saturday.

The *Epistle* is 1 Cor. xi. 18 to the end (*that you come not together unto judgment*).

The *Gradual* is *Christus factus est pro nobis obediens usque ad mortem, mortem autem crucis. Propter quod et Deus exaltavit illum, et dedit illi nomen quod est super omne nomen.*

The *Gospel* is from S. John, cap. xiii., to the end of verse 15.

The *Preface* is that "of the cross," the body of which consists of these words: Qui salutem humani generis in ligno Crucis constituisti: ut unde mors oriebatur, inde vita resurgeret, et qui in ligno vincebat, in ligno quoque vinceretur. "Who didst place the salvation of the human race in the wood of the Cross: that whence death began thence life should rise, and he who once conquered through the tree should by the tree be also overcome."

At the Canon, the *Communicantes*, *Hanc igitur*, and *Qui pridie*, are special to the day. The first begins: "Both celebrating the most sacred day in which our Lord Jesus Christ was betrayed, and communicating in the first place with the glorious ever-virgin Mary, Mother of the same God and our Lord Jesus Christ." In the *Hanc igitur :* "Which we offer to thee for the day in which our Lord Jesus Christ entrusted to His disciples the celebration of the mysteries of His body and blood." In the *Qui pridie:* "Who the day before He suffered *for our salvation and that of the whole world, that is to-day*, he took bread. . . ."

On this day the kiss of peace is not given, because on this day Judas betrayed the Redeemer with a kiss.

After the last Gospel of S. John, part of the sacred Host is given by the celebrant to another priest, to be carried out of the church, and reserved for the sick or dying. If the Sacrament is also reserved in the usual place in the church, it is now removed. The celebrant himself remains for the procession to the sepulchre (p. 226), which moves towards the chapel prepared for this purpose, the celebrant carrying

the Host in a chalice. The clergy choir and people form the procession, and the "Pange, lingua" is sung. Arrived at the chapel or altar, he places the chalice covered with a white linen cloth in the *capsula*, usually a gold-coloured case in the shape of a sarcophagus or coffer; and the last 2 verses of the *Pange, lingua*, "Tantum ergo sacramentum," are sung.

After this Vespers are said, and at the Magnificat the altars are despoiled: the altar is stripped by the celebrant of Vespers, and at all the other altars of the church the same is done by acolytes. While this is doing, the following antiphon is said: "They divided my garments, and cast lots for my vesture"; with Psalm 21 [22].

The despoiling of the altars is mentioned by Isidore (ob. 636) and by Rhabanus Maurus (ob. 856) as a universal custom; the meaning of which was not only solemnly to prepare the altars for the Paschal sacrifice, but to remind us of the strippings to which Christ was subjected.

Blessing of Oils and Chrism.—In the Basilicas of S. Peter and the Lateran, during the mass of this morning, is performed the rite of benediction of the oil of catechumens, and of the oil of the sick, and the confection of the chrism. This rite takes place on Holy Thursday in the cathedral church of all towns.*

Before the Pater Noster the bishop descends to a faldstool in the presbytery, and the archdeacon calls for the oil, saying, *Oleum infirmorum*, which is brought in a draped ampulla or large-handled jar by a subdeacon and 2 acolytes, and placed on the table by the faldstool. 12 priests and 7 deacons, representing the 12 apostles and 7 first deacons, perform the rite with the bishop.

The *oil of the infirm* is the first to be placed before the bishop, who pronounces over it an exorcism, and the following prayer:† "Send forth we beseech thee O Lord thy Holy Spirit the Paraclete from heaven on this sap of the olive, which thou hast deigned to bring forth from the green tree, to the refreshment of mind and body: and by thy holy bene-

* There used to be 3 Holy Thursday masses; the first for the reconciling of the penitents, the second for this benediction of oils and chrism to be used at their baptism, the third to commemorate the institution of the Last Supper. In cathedral churches the two latter now form one mass.

† It occurs in the Gelasian and Gregorian Sacramentaries.

diction may there be to everyone anointed with the unguent of this celestial medicine, protection of mind and body, that all pain may cease, all weakness, and all sickness, whence also thou hast anointed kings prophets and martyrs: may this thy perfect chrism be blessed to us, abiding in our innermost being. In the name of our Lord Jesus Christ." The oil is then removed.

The communion of Holy Thursday being finished,* the bishop again descends, and proceeds to the blessing of the other oils. At the *Agnus Dei* 12 priests, 7 deacons, 7 subdeacons, and the choir go in procession to the sacristy to fetch the chrism and oil of catechumens. As the oils are brought back these words are sung to an ancient and beautiful chant: (2 voices) *O Redemptor, sume carmen temet concinentium.* (O Redeemer of mankind, receive the hymn of those who sing thy praise.) The choir repeats this. The hymn consists of 8 stanzas, of which these are the last 3:—

(2 voices)
Lota mente sacro fonte
Aufugantur crimina:
Uncta fronte, sacrosancta
Influunt Charismata.
(Choir) O redemptor, etc.

When the mind is washed in the sacred font, its sins fly away, and upon those whose foreheads are anointed flow sacrosanct gifts.

Corde natus ex Parentis
Alvum implens Virginis
Præsta lucem, claude mortem
Chrismatis consortibus.
O redemptor, etc.

O Thou born from the heart of the Father, fulfilling the Virgin-Mother, give light, shut out death, for those who share in this anointing.

Sit hæc dies festa nobis
Sæculorum sæculis;
Sit sacrata, digna laude,
Nec senescat tempore.
O redemptor, etc.

Let this day be an everlasting feast to us, may it be sacred, praiseworthy, nor grow old with time.

This Hymn was written in the VI. century by S. Venantius Fortunatus, Bishop of Poitiers.

The oil of chrism, draped with a white cloth, is first put before the Bishop, who blesses balsam and then mixes it with oil reciting another prayer. Then he breathes on the ampulla in the form of a cross. The 12 priests do the same. The exorcism of the chrism follows, with a Preface in the usual form, and then the mixed oil and balsam is put into

* After the bishop's communion the deacon reserves the host for the next day; the communion of the clergy follows; and then the hosts are removed from the holy table and the tabernacle.

the chrismal oil, with these words: "May this mixture of liquid things be to all those anointed with it, propitiation, and a safeguard of salvation for ever. Amen." The bishop then inclining his head says 3 times: *Ave sanctum chrisma*, each time on a higher tone; he then kisses the ampulla, sits, and resumes the mitre. The 12 priests and 7 deacons then each in turn kneeling at 3 successive places, intone the same words, 3 times, and then kiss the ampulla.

The oil of catechumens is then set before the bishop, who pronounces the exorcism, and a prayer of benediction. This oil is then saluted 3 times by the bishop, and the 12 priests on one tone, in the words: *ave sanctum oleum;* and they kiss the ampulla.

The procession now returns to the sacristy with the 2 ampullæ of oils. The bishop washes his hands, returns to the altar, finishes mass from the *communion*, and then solemnly commits the oils to the care of the priests.

All the Oriental Churches agree with the Latin in the pomp with which the chrismal oil is blest, and the respect shown to it. But the Ordo Romanus, the Sacramentary of Gregory, and the other most ancient liturgical documents, when naming the various marks of respect to be paid by the bishop, make no mention of the genuflexions of the presbyters; and this custom has crept in later. *Unctions* form part of the rite of no less than four out of the seven sacraments: they have a threefold meaning; as giving the Spirit, the oil of the Spirit; as consecrating, the oil of dedication; as healing, the remedial oil.*

The blessing of the oils by the Bishop of the Diocese is mentioned by many early councils, amongst them by councils of the IV. and V. centuries. The rite can only be performed by a bishop; and was performed by the Pope with much

* *The oil of the sick* is employed in Extreme Unction; anciently it used to be blest on any day of the year, without any ceremony, and was taken by the faithful to their own homes. *The oil of catechumens*, so called because it was employed in the rites of initiation and baptism of catechumens, is still used in the ceremonies of baptism (for the breast and shoulders); in anointing the hands of priests at their ordination; in the coronation of Kings and Queens. *Chrism* is used in confirmation, in the consecration of bishops, chalices, and altars, with the oil in dedicating churches, and blessing the Font, and in the rite of blessing a bell. It is used to anoint the head of the newly baptized also, to signify that he is a sharer in the kingly character of his master Christ.

pomp. The *Ordos* represent the ceremony as beginning in the chapel of S. Tommaso or S. Pancrazio, if it took place at the Lateran, in that of S. Gregorio if it was at S. Peter's. The Pope then exhibited an ampulla which was believed to contain the blood and water which flowed from the side of Christ; this was hidden in the recesses of the Lateran altar for the rest of the year. The Pope finished the mass " in the arca,"* in imitation of the High Priest who was permitted to enter the Holy of Holies once a year. It is needless to say that these were usages arising in the middle ages.

The Sepulchre.—It is the custom in all Catholic countries to form a *sepulchre* after the great mass of Holy Thursday, which remains in the churches till the mass of the Presanctified on Friday. On Thursday afternoon therefore in Rome every church is thronged with a continual stream of visitors, the object of everyone being to visit seven churches, or *sepolcri*. The sepulchre is formed in some chapel, or at some altar, prepared with flowers and lights, the coffer in which the chalice is deposited being in the centre of these. This sepulchre is made on Thursday instead of Friday that the latter may be the one day in the year in which the Sacrament is not present in the churches. But at first the sepulchre was made after the " adoration of the cross " on Friday, and remained till Easter at dawn.

The custom is of medieval origin, and at first the crucifix only was placed in the sepulchre, and not the host. The burying of the crucifix, which reminds us of the miracle play, existed side by side with the reserving of the host in some fitting place when it was removed from the altars. In Italy this place was called the *Altar of Repose:* but it was from the union of these 2 customs, no doubt, that the sepulchre as we now know it resulted.

According to the ancient order the deacons wrapped the crucifix in a winding sheet on Friday after the adoration of the cross, and carried it to a place like a tomb prepared near the high altar, antiphons being meanwhile sung. The crucifix was first washed with wine and water, which was drunk as an ablution by priests and people after the Communion of that day, in memory of the blood and water which flowed from the Redeemer's side.

The *Regularis Concordia*, however, shows that the host

* The chapel *Sancta Sanctorum* where these relics were kept.

itself was buried in S. Ethelwold's time; and the Hereford Missal and Sarum Directorium direct that the host shall be placed *with* the crucifix, and that *in die paschæ ante matutinam* the Lord's body is to be replaced on the altar and the cross taken from the sepulchre.

In France the custom of depositing the Host with the crucifix, and appointing a succession of watchers, appears to have been generally adopted even earlier. An archbishop of Rouen in 1079 gives directions for the honourable reservation of the Sacrament from Thursday to Friday, the cross and Host both being placed in the sepulchre. Lights are to be kept burning there till the last taper of the Tenebræ on holy Thursday is extinguished.*

The Roman rubric requires that the Sepulchre should be formed "in aliquâ capellâ ecclesiæ, vel altari"; and the lights were anciently extinguished during the *Benedictus* on Thursday. They now remain till the unmaking of the sepulchre during the Friday morning function.

The procession of the *Depositio*, or to the Sepulchre, is mentioned in most of the Roman Ordos.

Sistine Chapel. —The mass of holy Thursday was celebrated in the Sistine Chapel until 1870 by the Cardinal Dean of the sacred college. The words of the Epistle, "Fratres, ego enim accepi"—"For I received of the Lord that which also I delivered unto you," were sung by one voice to Palestrina's music. At the consecration 12 *scudieri* entered, dressed in red, and carrying lighted torches. The pope assisted wearing the mitre of cloth of gold, and the white cope (*piviale*). This was fastened by a precious clasp the gift of Cosimo I. to Pius V., when the former was declared Grand Duke of Tuscany. It was covered with Oriental pearls and other jewels,

* The present sepulchre is formed of flowers and lights; but from the XIII. century stone sepulchres were made in the English churches on purpose for this ceremony. This was at first an arched recess, usually on the north wall near the high altar, but later it was an elaborate detached stone sepulchre. Of these, those at Lincoln and at Heckington parish church, A.D. 1350, A.D. 1380, are the finest instances. It would appear that these detached ornate sepulchres in England were a consequence of the Crusades.

In Rome Cancellieri tells us that perhaps the best *sepolcro* for lovers of Christian antiquities was at the Propaganda, at the chapel where Cardinal Borgia had placed a representation of Jonah issuing from the jaws of the whale, with the words underneath it: PLUS . QUAM . IONAS . HIC.

and had figures of Adam and Eve stretching out their hands to take the apple.* When the mass was concluded, the pope bore the holy sacrament in procession from the Sistine to the Paolina Chapel, where the sepulchre was formed, the chapel being illuminated with 567 wax lights. He then descended into St. Peter's for the ceremony of the *Mandatum* (p. 212).

GOOD FRIDAY.

The ceremonies of this day begin with the reading of 2 prophecies, from Hosea cap. vi., first 6 verses, and the first 11 verses of Exodus xii. Then follows the *Passion* according to S. John, ending with verse 37 of cap. xix. The Gospel of the day follows immediately, and consists of the next verses to the end of the chapter.

Then follow 9 prayers, each of which commences with *Oremus . . . pro . . .* Let us pray for . . . At the end of this short address the celebrant repeats *oremus*. Then the deacon says *Flectamus genua*, Let us kneel; the subdeacon immediately saying: *Levate*, Rise up; and the prayer then in each case beginning *Omnipotens sempiterne Deus*, "Almighty everlasting God." The 1st prayer is for the Church; 2nd, the Pope; 3rd, the ecclesiastical orders (4th, the Roman emperor, omitted); 5th, the catechumens; *Oremus et pro catechumenis nostris:* "Almighty everliving God, who dost ever render thy church fruitful with a new progeny: increase the faith and understanding of our catechumens; that reborn in the baptismal font they may be made one flock with the children of thy adoption." 6th. For all those in tribulation. 7th. For heretics and schismatics. 8th. For the Jews. At this prayer the genuflexion is not made, it is said because the Jews mocked Christ on this day by kneeling to him. But this was really done by the soldiers. 9th. For Pagans.

Adoration of the Cross.—After these prayers the celebrant removes his chasuble, and descending one step at the epistle side of the altar, with the draped cross in his hand, he uncovers the top, and says to the people: *Ecce lignum crucis*, the

* Another clasp, still more precious, was executed under Clement VIII. It was entirely of gold, and formed a branch of olive, with 4 magnificent Oriental pearls; the 6 Cardinal bishops had to content themselves with only 3 in their clasps. This clasp was worn on Palm Sunday and on other occasions in Lent by the Pope.—Cancellieri: *Funzioni della Settimana Santa*, chap. ii.

choir continuing: *in quo salus mundi pependit, venite adoremus.* (Behold the wood of the cross, on which hung the salvation of the world, come let us adore.) At the last words everyone kneels. The celebrant mounts to the epistle corner, and uncovering the right arm of the cross, says the same words in a slightly higher voice, and the same ceremony is repeated. Finally standing in the middle of the altar, and uncovering the whole crucifix, he repeats the same words. The crucifix is then laid on the ground before the altar, at the foot of the steps, by the celebrant alone; then removing his shoes, he proceeds to the *Adoration of the Cross.* He kneels twice at short distances from the crucifix, and the third time at the foot, then he kisses it. The other clergy, unshod also, perform the same adoration, and after this the people, two and two.

While this is being done, the *Improperia*, or Reproaches, are sung: " My people, what have I done to thee ? or in what have I wronged thee ? Answer me." The choir also sing: *Agios o Theos. Sanctus Deus. Agios ischyros. Sanctus Fortis. Agios athanatos, eleison imas. Sanctus immortalis, miserere nobis.* Almost the sole instance left in the liturgy of the church in which Greek and Latin supplications appear.* During the adoration also the hymn *Crux fidelis*, composed in the VI. century by Mamertus Claudianus, is sung. The music of the *Reproaches* is the composition of Palestrina. " Questi sono rimproveri, ma paterni, ed affetuosi, che fa Iddio a' Giudei per l' enorme sconoscenza, con cui hanno corrisposto a' sommi benefizi da lui lor compartiti. Essi però convengono anche a noi, che rinnovando nelle nostre prevaricazioni le ingratitudini d' Israele, sì male abbiam corrisposto alle divine beneficenze ": writes Cancellieri. Etheria describes a ceremony in Jerusalem in the IV. century in which the wood of the true cross in a silver gilt receptacle was placed on a ready-draped table on Good Friday, and was kissed by everyone present, each bowing before it. But the ceremony did not reach Rome till the VII. or VIII. century,† and the chants executed during it were not added till later, and are apparently

* This is the *trisagion* which has formed part of the eastern liturgy since the V. century. See Brightman 531, 590; and Schuster vol. I. 109-10.

† The rite is given in the Gregorian Sacramentary: " Venit Pontifex, adoratam deosculatur Crucem." The " ecce lignum " being repeated every time the salutation was made by the people.

of Gallican origin. The 3 uncoverings of the cross are symbolic of the preaching of the Gospel, which was not made to the whole world at once, but at first to a few disciples, then to the Jews after Pentecost, and then to the whole world.

Mass of the Presanctified.—The celebrant now proceeds to the sepulchre, preceded by 2 acolytes carrying candles, and others with unlighted torches. They return with lighted torches, singing the Vexilla Regis,* the celebrant bearing the chalice with the Host in his hands.

The mass of to-day which follows, consists of the incensing of the altar, with the usual words *Incensum istud a te benedictum*, and Psalm 141 *Dirigatur, Domine, oratio mea.* The priest then washes his hands in silence at the epistle side, and recites the following parts of the mass at the middle of the altar: *In spiritu humilitatis*†, *Orate, fratres*, which is not answered. *Oremus. Præceptis salutaribus moniti*, and the *Pater Noster*, and *Libera nos quæsumus Domine*, all aloud.‡ He now elevates the host on the paten, and then divides it, and makes the *Commixture* in silence.§ The *pax Domini*, *Agnus Dei*, and kiss of peace are omitted; but the third prayer at the Communion *Perceptio corporis tui* is said. Then *Panem cœlestem accipiam et nomen Domini invocabo. Domine non sum dignus*, 3 times. Then the celebrant receives with the usual words; and adds *Quod ore sumpsimus, Domine, pura mente capiamus: et de munere temporali fiat nobis remedium sempiternum.* This ends the mass.

No one else receives communion on this day.

Nevertheless it is the one vestige left of a communion rite proper to the many days in primitive times when the liturgy was not celebrated, but when the people did not on that account deprive themselves of the Eucharist. In the East the mass of the presanctified is not celebrated once but often in the year, and it used to be, as in the West, a general communion of the people. May not the *fermentum*, the "presanctified," sent to the Roman parishes in the IV. and V. cen-

* Attributed to Venantius Fortunatus, VI. century. The author of the chant, which renders this hymn famous, is unknown.

† In the Use of Limoges it followed the *Lavabo* as it does here to-day. *Cf.* with p. 26.

‡ P. 53.

§ It will be observed that the elevation is made on this day almost at the place of the ancient elevation, and where now is made the lesser elevation of the mass.

turies, have given rise to a similar solemnity, conducted by these urban parish presbyters, before they were allowed to celebrate the solemn Christian liturgy ?*

The mass of the presanctified was not added to the Roman synaxis, or Station, of Good Friday until about the time when the adoration of the cross also appeared. In the Eastern Rite there is no mass at all on this day.

The vestments to-day are all black. Vespers are said as usual at the end of the morning function, and the altar where mass has been said is stripped.

On this day is observed the " 3 hours," from 12 to 3, or in some churches from 1 to 4 P.M. The seven words spoken from the cross are preached.

The Way of the Cross is also performed in many churches, in the afternoon or evening (*vide* Diary of Holy Week, pp. 289–291).

It is supposed that in returning from the entombment, the Lord's mother passed by the cross, and there waited: this *Desolate hour* is kept on Good Friday in the churches, at about one hour after Ave Maria (un' ora di notte).

HOLY SATURDAY. *SABBATUM MAGNUM.*

This day is called by S. Basil and S. Leo " the first day of Christian worship, the day of the confection of the sacraments."

Blessing of the Fire.†—The Station for this day is at the Lateran, and here the great functions proper to it are con-

* See the Mass, Chapter I., p. 3. Duchesne suggests that this was the order observed in communion *at home :* " Il est à croire que quand les fidèles s'administraient eux-mêmes la communion à domicile, ils suivaient un cérémonial analogue à celui-ci."

† It was a very ancient usage to bless the fire at Vespers, which were hence called *lucernaria :* there is a hymn of Prudentius (born 348 A.D.) which used to be sung at this benediction, the hymn at the lighting of lamps, *ad accensum lucernarium.*

The legend of S. Patrick shows us that at least as early as the VI. century the Irish lighted great fires on the Paschal night; from the correspondence of S. Boniface (VIII. century) with Pope Zachary we learn that these were kindled not from other fire, but from flint. In return the Pope tells him that it was customary at the Lateran to make a great lighting of lamps; 3 great vases of oil being set to burn in a corner of the church at the moment of the consecration of the chrism on Thursday, until Easter Eve. The candles and lamps which were to serve at the solemn baptism on the latter day, were kindled at

ducted by the Cardinal Vicar with the greatest solemnity. At about a ¼ past 7 in the morning, the young men to be ordained being ranged along the north transept, the Cardinal Bishop enters, and proceeds to the blessing of the fire. He wears violet vestments, and carries the pastoral staff. The fire is ignited from the flint, in the porch of the church, and blessed in the same place, or, as at the Lateran, just within the north door. Three prayers are then said: "O God who by the Corner Stone, thy son, hast brought the fire of thy brightness to the faithful . . . sanctify this new fire: and grant to us, to be through these Paschal feasts so kindled with heavenly desires, that we may be able with pure minds to approach the festivals of perpetual light."

"O Lord God, almighty Father, unfailing light, the Founder of all lights: bless this light which is blest and sanctified by thee, who hast enlightened all the world: that by it we may be kindled and illumined with the fire of thy brightness: and as thou didst illuminate Moses going out of Egypt, so do thou illuminate our hearts and senses that we may come to life and light eternal." Then 5 grains of incense, to be placed in the Paschal candle, are blessed:—"Pour Lord upon this incense the large grace of thy Benediction, and kindle thou this splendour of the night, Thou invisible Regenerator: that not only the sacrifice which this night is offered may shine with the light of thy secret presence, but that wherever aught which has partaken in this consecration be carried, the inquity of diabolical fraud may be expelled, and there may indwell the assistance and power of thy majesty."

these vases. But neither Rome nor Gaul knew anything of the kindling of new fire. The custom seems to have made its way through Ireland and the Anglo-Saxons of Britain to the Continent with the missionaries of the VIII. century, and was observed in Rome in the XIth. In the Xth the striking of new fire from flint at the porch of the church is described by S. Ethelwold, bishop of Winchester. It took place at the 9th hour (3 p.m.) on the Thursday and Friday of Holy Week.

New fire forms part of the Paschal ritual of the Greek church at *Jerusalem:* it is kindled by the Patriarch in the holy sepulchre, where he descends alone for that purpose.

It will be remembered that light—the lighting up of the Temple and of all the courts of Jerusalem—was a ritual observance at the feast of Tabernacles; and that this was partly a symbol of the Shechinah, partly of the "great light" which "the people who walked in darkness" were to see. Compare with Isaiah ix. 2, and Ix., S. John's Gospel viii. 2, and ix. 5.

The incense in the thurible is then ignited with the new fire; and the lights in the church are extinguished in order to be relumed with it. Then the deacon puts on a white dalmatic, and takes a long reed to which is affixed a triangle of 3 candles. The thurifer and acolyte carrying the 5 grains of incense on a silver dish now proceed down the transept towards the presbytery, followed by the subdeacon with the cross, and the clergy; then the deacon with the reed, and after him the Bishop. The deacon bends the reed, and one of the candles is lighted with the new fire by the acolyte; the deacon lifts the reed erect, and genuflects, everyone kneeling with him except the cross bearer, and sings: *Lumen Christi*, to which is answered: *Deo gratias*. (The Light of Christ. To God be thanks.) Proceeding a few paces, this is repeated, a second candle being ignited, and a third time at the entrance to the presbytery, or before the altar. The words are chanted each time higher than the last.

The Annunciation of the Pasch and the Benediction of the Paschal Candle follows: The Bishop goes to the epistle side of the altar, and the deacon taking the book asks his blessing, which is given in the words:

" May the Lord be in thy heart, and on thy lips, that thou mayest meetly and worthily announce His paschal praise, in the name of the Father and of the Son and of the Holy Spirit. Amen."

A pulpit is prepared on the gospel side of the presbytery, with the Paschal candle by it, and this the deacon ascends, and commences the annunciation of the Pasch of the Resurrection, to a beautiful tone, attributed to Ambrose, Augustine, Leo the Great, Gregory the Great, or Petrus Diaconus, but without sufficient reason. All present stand.

Exultet.—" Now let the angelic host of heaven rejoice; let the mysteries of things divine exult; and for the victory of so great a King let the trumpet sound of things redeemed.

" Let the earth too, irradiated with such splendour, exult, and visited by the Light of the eternal King, let the whole world feel its darkness is dispelled.

" Let the Church our Mother be glad this day, adorned with the majesty of so great a brightness; and let the people fill this place with a great voice.

" And you my brothers, my beloved, standing here with me in the sight of the holy brightness shed on us, help me I

beseech you to invoke the mercy of our God. That He who through His mercy only, not my merits, has numbered me among his levites, may enable me, by the infusion of His grace, to finish the praise of this Paschal Light."

He follows this by the customary versicles and responses of a Preface, the opening, that is, of the Church's Eucharistic Prayer:

> The Lord be with you
> And with thy spirit.
> Lift up your hearts
> We have them lifted up to God.
> Let us give thanks to the Lord our God
> It is just and meet so to do.

"It is indeed meet and just, with all the affections of our heart and mind and the ministry of our voices, to declare the invisible Father, the Almighty God, and His only-begotten Son our Lord Jesus Christ. . . . For these are the paschal festivals, in which that true Lamb is slain, whose blood consecrates the door posts of the faithful. In this night, thou madest our Fathers to lead their children forth from Egypt. . . . In this night, by a column of light thou didst purge the sins of our darkness. In this night, thou dost throughout the world at this time, separate from worldly vices and the dimness of sin, restore to grace and associate to holiness, those who believe in Christ. In this night, Christ having burst the bands of death, rose from the deep a victor. Nor was it sufficient for man to be born, having in himself that which might be reborn. O wonderfully has thy pity sought us. O inestimable charity of thy love! Which to endow the servant has bestowed the Son. . . . O happy fault! which required such and so great redemption! O truly blessed night which alone of nights was big with the time and hour of His rising from among the dead. This is the night, of which it is written: the night shall be illumined like the day: and the night, in my exulting, is illumination. Therefore the sanctification of this night drives away wickedness, washes away faults; brings back innocence to the fallen, and gladness to the sorrowful. Hate is put to flight, peace prepares herself, empire bows itself."

The deacon then places 5 grains of incense in the Paschal candle, a custom which has arisen from the words he employs here: *incensi hujus sacrificium vespertinum*, this evening sacrifice

of incense; and he bids us notice that the wax which forms the substance of the candle, is the work and ministry of the bee, who as a virgin-mother has brought forth the substance of this precious lamp.* Then he lights it with the new fire; and after this all the lamps in the church are relighted, and a prayer completes the benediction.

Many *Exultets* have been written, one by Augustine, two by Ennodius Deacon of Pavia. The present is the most ancient, and is found in all the Gallican sacramentaries, from which it passed into the Supplement of Hadrian's Sacramentary, the compilation in all probability of Alcuin, at the end of the VIII. century.

The *benediction of the paschal candle* was anciently performed by the bishop. Ennodius of Pavia (ob. 521) speaks of it. Gregory the Great's 28th letter is a permission to an infirm bishop to allow a presbyter to replace him in performing the benediction. Before the IX. century the Rituals of both East and West prescribe the ceremony. The iv. Council of Toledo (633) in prescribing it says that it is to be done in memory of the great mystery of the resurrection of the Redeemer, which happened in this glorious night. The ecclesiastical year was already inscribed on the candle, and later other remarks also: its form was a *column*. The ceremony was known earlier in Gaul, Spain, and upper Italy than in Rome, and was perhaps allowed by Rome in the middle of the VI. century, before this Church itself adopted the rite; a decree attributed to Zosimus speaks of its being performed, outside Rome, "with the accustomed ceremonies."†

The benediction and the annunciation are always now, and were in the time of Bede, made by a deacon; because Christ did not first appear to an apostle but to Mary Magdalene, and she announced the tidings to them.

The custom of blessing incense is mentioned in the "Apostolic Canons," and in the most ancient liturgies.

The Congregation of Rites has decided that the Paschal candle is to be lit at the High Mass and at the Solemn Vespers

* "Quas in substantiam pretiosæ hujus lampadis, *apis mater eduxit*." Here there used to follow a quaint and beautiful eulogium of the various elements which went to form the candle, but especially of the bee. "Cet éloge de l'abeille, rempli de réminiscences virgiliennes, a été éliminé tout entier du texte actuellement en usage."—*Origines du culte Chrétien*, Duchesne.

† Baronius, *Annales, anno* 418. *Liber Pontificalis*.

of Easter Sunday, Monday, and Tuesday, on the Saturday in Albis, and on every Sunday to Ascension day. It is extinguished after the Gospel on the latter day (decreed 1607). It is not to be lit at Benediction (1879).

The deacon now assumes purple vestments, and the Bishop changes his purple cope* for a chasuble and maniple of the same colour. The last *Hour* before vespers, *Nones*, is now recited in choir, with the *Miserere* and passion prayer prescribed for these days.

Then are read 12 *prophecies;*† the chanting of which occupies an hour. The bishop sits on a faldstool on the altar step and reads them meanwhile silently. The prophecies are: (1) Genesis i., with the first 2 verses of chapter ii. (2) Genesis, taken from chapters v., vi., vii., viii. (3) Genesis xxii., 19 verses. (4) Exodus xiv. verse 24 to the end, and a portion of Moses' canticle (cap. xv.) said as a *tract*. (5) Isaiah, part of the last verse of chapter liv. and 11 verses of chapter lv. (6) Baruch iii. verse 9 to the end. (7) Ezechiel xxxvii., 14 verses. (8) Isaiah iv. (9) Exodus xii., 11 verses. (10) Jonas iii. (11) Deuteronomy xxxi. verse 22 to the end. (12) Daniel iii. 24 verses. The *subjects* of these Scriptures are: (1) The creation. (2) Noah makes the ark. (3) Abram offers Isaac. (4) The Children pass through the Red Sea. (5) Isaiah, the chapter beginning "All you that thirst, come to the waters." (6), (7), and (8), three Prophets, Baruch, Ezechiel, Isaiah. (9) The manner of eating the paschal lamb. (10) Jonas is sent to preach to Nineve. (11) Moses commands them to place the Book of the law in the ark, and speaks the Canticle as a Song of Remembrance. (12) The 3 children refuse to adore, and walk harmless through the fire.

Between each a short prayer is said; and after the 4th, 8th, and 11th a short *tract* is chanted.

Blessing of the Font.—After the readings, the procession to the font takes place; at the Lateran the procession is to the detached baptistery, and passes round the back of the apse, and by the chapel of S. Venanzio.

* A cardinal, however, changes to the *cappa magna* for Nones.

† Intended to exhibit to the catechumens God's dealings with men.

It was decided in 1744 and 1821, that the Mass of ordination on Holy Saturday begins with the first prophecy: the readings, tracts, prayers and Litanies which follow, therefore, assimilate the mass of this great day to the original Rite preceded by the *catechumens' mass*.

The following *tract* is sung on the way: Sicut desiderat cervus ad fontes aquarum: ita desiderat anima mea ad te, Deus. Sitivit anima mea ad Deum vivum: quando veniam, et apparebo, ante faciem Dei? (Psalm 41 [42].)* Arrived at the font, this prayer is said:

"Almighty Eternal God, look graciously on the devotion of this people born anew, who like the hart, seek after the fountain of thy waters, and grant in thy mercy that this thirst of their faith may hallow body and spirit through the mystery of baptism."

The blessing of the font is begun with these words: "Almighty Eternal God, be present at these great mysteries of thy mercy, be present at these sacraments: and for the re-creation of this new people, born to thee from out this font of baptism, send forth the Spirit of adoption: that what is done by the lowliness of our ministry, may be perfected by thy power."

Then follows the *Preface*.

The water is first divided in the form of a cross; then touched with the hand; then signed 3 times, then again divided and thrown to the 4 points of the compass; then the celebrant breathes on it 3 times; and dips the paschal candle in the water 3 times saying: *Descendat in hanc plenitudinem fontis, virtus Spiritus sancti.* "May the power of the Holy Spirit descend into this fulness of the font."

The prayer being ended, the newly blest water is sprinkled on the people; and a portion removed for blessing the houses. After this the celebrant pours oil into the water, and then chrism; and then both together in the form of the cross. He then mixes the oil with the water, and spreads it over the whole font. The baptisms, should there be any, follow. On this day Jews or Turks used to be baptized, and would be still. This is the only occasion on which a bishop is seen solemnly baptizing. The procession then returns to the church, singing the great Litanies. This return procession passes from the baptistery to the north entrance of the Lateran, in the open air, if fine. If necessary chrism is now given to the newly baptized in a side chapel of the basilica. The celebrant with all those about to be ordained

* The ancient traditional chant is sung to these words; it is marked in a MS. *Benedictio fontis* in the Archives of the Vatican Chapter, of the XI. or XII. century.

return to the presbytery, and these last remain prostrate until the Litanies are finished. When the words *Christe audi nos*, *Christe exaudi nos* are said, the *Kyrie eleison* of the mass is solemnly intoned, being this day, as in primitive times, the end of a Litany, and not a portion of the Liturgy proper.

Mention is made of the immersion of the candle, and of the infusion of the oil and chrism with the water, in the Gregorian Sacramentary (VIII. century). The entire Rite is prescribed in the Ordo Romanus, and in other VII. and VIII. century Rituals. S. Basil, in the *De Spiritu Sancto*, Cap. xxvii., alludes to these ceremonies, which were of later introduction in Rome than elsewhere.

Towards the end of the Litanies the purple vestments with which the Bishop entered are changed for the Paschal white, the *antipendia* and drapery of the altar are changed to white also; and the lights are lighted on the altar.

The *ordinandi* throughout this ceremony wear white garments. At the papal ceremonies of this day, the pope's throne, the altars, etc., were changed at this moment from purple to white, and the cardinals assumed their scarlet.

All these signs of joy, the loosing of the bells, the canticles, and the illuminations represent the Church's jubilation for the resurrection, and also for the neophytes added to her on this day.

A Solemn Ordination is held in the great mass of this day at the Lateran. While the *Kyrie eleison* is being sung, the bishop and his ministers say the *Confiteor* before the altar; the bishop then ascends the steps, kisses the altar and the Gospel, and incenses the former.*

Tonsure.—**The *Kyrie* being ended, he gives the *tonsure* to as many as are to have it, by cutting a little hair from the centre of the head of each candidate, and from the front, back, and each side. Then he places a surplice on the shoulders of each. Prayers and psalms accompany the rite.

The *Gloria in excelsis*, in origin a festival and Easter chant, is now sung, and all the bells which have been silent since Thursday morning are unloosed, and continue ringing for a space.

On this day the liturgy preserves more of its archaic charac-

* Those who assist at some church not the Lateran on this day, should omit all the paragraphs with *a double asterisk*.

ter than on any other. The ancient *Paschalia* are preserved, not in the mass of Easter day, but of this Easter Eve. Hence there is no Introit, an addition of the IV. or V. century, and the mass properly begins with the Gloria and the *collecta* or prayer of the day recited by the bishop after the Gloria in excelsis. **After the *Gloria*, the 4 minor orders are ordained, ostiarii, lectors, exorcists, and acolytes. The bishop addresses those to be ordained *ostiarii* (doorkeepers), telling them that their duty will be to strike the cymbals and bell, to open the church and sacrarium, and the book for the preacher. They will watch over the things in the church, open it at certain hours to the faithful, and always close it to the unfaithful:

**" Let it be therefore your care, that as with material keys you open and close the church, so by your words and example you may close to the demon and open to God His invisible House, which is the hearts of the faithful."

**The bishop then gives them the keys of the church to touch, and they are led away to open and close the doors and ring the bell, after which he recites 2 prayers over them.

**The *lectors* are now ordained. " Beloved sons, elected to be Readers in the house of our God, learn to know and fulfil your office. For God is powerful to increase in you the grace of everlasting perfectness." The Reader is to read clearly and openly, not to falsify or confuse the sacred words, or by his carelessness corrupt the truth of divine things meant for the instruction of the hearers. He is to read " to the understanding and the edification of the faithful." He is to stand in a high place in the church when he reads, that he may be heard by all, and may symbolise by his corporal position that our conversation should be on high. He then touches the Scriptures; and the bishop adds 2 prayers.

**The *exorcists* are quaintly reminded of their duties, which are to expel demons, to say to the people " Let him who does not communicate, give place;" and to pour the water in the ministry. " Learn through your office to govern your vices, that the enemy may not find in your life any handle of evil." They then touch the Missal, or similar book, and 2 prayers follow, asking that they may be rulers of spirits, and by the imposition of hands, and the ministry of the mouth, have power to coerce the unclean spirits, and may become " healers of Thy Church, confirmed by the celestial grace and power of healing."

**The *acolytes* are told that they are the light-bearers of the Church, and the ministers of wine and water in the liturgy. They cannot please God if they serve darkness rather than light. S. Paul's words are quoted to them: "For you were heretofore darkness, but now light in the Lord, walk then as children of light." As they minister water and wine in the sacrifice, so they can offer themselves a sacrifice to God by a chaste life and good works.

**They then touch a candlestick, and an empty cruet. Four prayers complete the rite.

Having saluted the people, the ancient episcopal salutation *Pax vobis* by which the bishop began the liturgy before the introduction of the "Gloria," the bishop says the prayer (*collect*) of the day:

"O God who hast illustrated this most sacred night by the glory of the Lord's Resurrection, preserve in these children of thy new family the spirit of adoption thou hast given, that renewed in body and mind they may present before thee a pure service."

**After this prayer, the *subdeacons*, or first of the major or sacred orders of the Western Church, are ordained. The subdeacons wear the amice, alb, and girdle, and carry the maniple in the left hand, and the subdeacon's tunic on the arm. The bishop begins by telling them that again and again they should attentively consider the burden they are desiring to assume. For he who receives order, may not thereafter turn back, but must continually entertain himself with God, Whom to serve is to reign.

**Then they kneel before the bishop, and he again admonishes them, rehearsing their duties: to minister to the deacon, prepare the altar, wash the altar cloths, and place as much of the oblation bread as is required on the altar, keeping all the vessels clean. Serving this visible ministry with diligent beauty they will attain by the example of these things to the invisible things signified. The altar is Christ, its draperies are His members, the faithful, by whom the Lord is surrounded as by precious garments: For the Psalmist says: "The Lord has reigned, He has put on beauty."

**The bishop now places in their hands the empty chalice and paten: "Behold whose ministry is entrusted to you; therefore I admonish you, that you should so show yourselves that you may please God.' Then all touch the water and

wine cruets, and the *lavabo* basin, presented to them by the archdeacon. Two prayers follow; and then the bishop clothes them with the *amice*,* *maniple*, and *tunic;* after which he places the book of the Epistles in their hands.

One of the new subdeacons now reads aloud the *Epistle*, which consists of the first 4 verses of Colossians iii.†

**At the conclusion of the Epistle the *deacons* are ordained.

**The archdeacon calls out "Let those approach who are to be ordained to the diaconate," *Accedant qui ordinandi sunt ad Diaconatum.* The new deacons come before the bishop, wearing the amice, alb, girdle, and maniple, with the stole in the left hand, and the dalmatic over the arm.‡ The archdeacon presents them, and asks the bishop to ordain them in the name of the Church. The bishop enquires if they are worthy; and the archdeacon makes reply that in as far as human weakness may know, he knows and testifies that they are worthy. And to this the bishop says: *Deo gratias.* "Thanks be to God."

**Then follows the short address of the bishop to the assembled people and clergy; in which he tells them he has elected these men to be deacons, and enquires if they have any objection to their ordination. After a pause he turns to the deacons and admonishes them: The ministry of the deacon is to minister at the altar, to baptize and to preach. The example of the Tribe of Levi is commented on. They are to carry and provide the Church of God, as the Tabernacle of old, by holy adornment, divine preaching, a perfect example. As con-ministrators and co-operators in the mystery of the Eucharist, they are to be void of carnal offence, as the Scripture says: Be ye clean, who bear the vessels of the Lord. The Gospel which they announce, is to be expounded by living works, that of them it may be said: Blessed are the feet of those evangelising peace, bringing tidings of good things.

**After this address, the bishop again in a clear voice speaks with the clergy and people, that their common vote be followed by a common prayer, dedicating these deacons to their holy office. Standing before those to be ordained,

* See p. 97, *n.*

† At the Lateran, however, it is read by the subdeacon of mass; the new subdeacons all standing.

‡ In the IX. century they were presented to the pontiff habited in the orarion and dalmatic.

he reads in a loud voice, " Let us pray, beloved brethren, of God the Almighty Father," etc. This is followed by the Eucharistic prayer, or Preface, which is most beautiful. The bishop now imposes his hand on the head of each saying: " Receive the Holy Spirit, that you may have strength, and power to resist the devil and his temptations. In the name of the Lord. Amen." He continues the reading of the preface, with his hand extended over them.

**This being ended, the bishop sits, wearing the mitre, and places the stole on the left shoulder of each new deacon; and the dalmatic on each, saying: " May the Lord clothe thee with the robe and vestment of joy, and may the dalmatic of justice be about thee always. He then gives them the Gospels, which each touches with the right hand. The bishop now stands, without the mitre, and says 2 prayers.

The *Alleluia* is now sung.

It is chanted 3 times at three different pitches, alternately with the choir, which then sings the first verse of Psalm 117 [118].

**The new *priests*, dressed in all the vestments of the deacon, including the stole (but without the dalmatic), with the chasuble folded on the left arm, and in the right hand white cloths for binding and washing the hands, are now brought to the bishop by the archdeacon, in the same form as the deacons. The bishop then addresses the people and clergy, reminding them that it was not in vain that the Fathers instituted (sic) that the people should be consulted about the election of those who are called to administer the altar. After this address, there is a pause, and then the admonition to the priests. The sacerdos has to *offer*, *bless*, *rule*, *preach*, and *baptize*. They are exhorted to a holy life. Celebrating the mystery of the Lord's death, let them endeavour to mortify their members from all vice and concupiscence. " May your doctrine be a spiritual medicine to the people of God: may the odour of your lives be the delight of the Church of Christ."

**Then the newly-ordained kneeling 2 by 2 before the bishop, he places his hands on their heads; and all the priests present do the same; and the bishop and all the priests continue to hold the right hand extended during the prayer following; after which comes a prayer and Preface as in the case of the deacons, with the proper differences. Then he imposes the stole saying: " Receive the yoke of the Lord; for his yoke is sweet, and his burden light." (While this is

doing the choir sing: *Sacerdotes tui induantur justitiam et sancti tui exultent.*) He now places the chasuble *on the shoulders* of each, where it remains folded, saying: "Receive the sacerdotal vestment, by which is understood charity; for God is powerful to increase in thee charity, and a perfect work." To which is answered *Deo gratias.* He then rises, and says the prayer: "Deus sanctificationum omnium auctor," with his head uncovered. And then intones the *Veni Creator Spiritus*, which is continued by the choir. Then the bishop sits, with the apron on his knees, and each priest kneels in turn before him, and he anoints their hands joined together: "Vouchsafe to consecrate and sanctify, O Lord, these hands by this unction, and our benediction." Signing the priest's hands, he proceeds: "That whatever they bless, may be blessed, and whatever they consecrate may be consecrated and sanctified, in the name of our Lord Jesus Christ." The newly ordained priest answers: "Amen." His hands are then bound together with one of the white cloths. Then each priest is given the chalice containing wine and water, and the paten with the bread on it, to touch; the bishop saying: "Receive power to offer sacrifice to God." After which he washes his hands.

The *Tract** (Psalm 116 [117]) following the Alleluia, which was begun after the deacons' ordination, is now completed.

The *Gospel* follows, being the first 7 verses of Matthew xxviii. It is sung by one of the new deacons (at the Lateran, by the deacon of mass).

No Creed is said, the Creed having been of late introduction in the Roman liturgy. An unhistorical but sufficiently apt explanation of its absence is suggested, namely, that this day is itself regarded as the affirmation of the Christian faith.

The bishop salutes the people, and says *Oremus;* but there is no offertory. The "offertory" did not form part of the mass till the late IV. century, the General Oblation which occurred here being performed in silence.†

* Schuster makes it clear that this was the ancient dominical and festal chant of the Roman liturgy before the time of Gregory (*cf.* p. 21).

† A meaning has been given by later writers for the absence of the offertory-sentence to-day: namely, the silence of the holy women as they went with the myrrh and unguents to the Lord's Sepulchre. Another instance of the more or less gracious significations given to customs which are much older than the explanations offered by ages which had lost the clue to them.

**Then follows the oblation of a candle made by each new priest and deacon, and by the other orders in turn, to the bishop, who receives each offering personally, and then washes his hands. Before the offertory of the candle, the new priests go to the epistle side of the presbytery, and there cleanse their hands with breadcrumb and water.

**All the new *priests* now kneeling in the presbytery, with a priest beside each and the missal before them, concelebrate the mass with the bishop, from the prayer *Suscipe Sancte Pater* (p. 24). The bishop says every word of the liturgy aloud, and the newly ordained priests say it with him.

The *Secret* for the day is: "Receive we beseech thee O Lord, the prayers of thy people with these oblations, that what is begun in us by these paschal mysteries, may, through Thy operation, become for us an eternal remedy."

The *Preface* proper to the day is: "It is indeed meet and just, right and salutary, Lord, at all times to celebrate Thee, but now more gloriously in this great night when Christ our Pasch is offered. For He is the true Lamb, who takes away the sins of the world. Who by dying destroyed our death, and rising repaired our life. And therefore with angels and archangels, with Thrones and Dominations, with all the Host of heaven, we hymn Thy glory without end, saying Holy Holy Holy."

The *Sanctus* is the other most ancient song of the mass, and is the only other which is sung to-day.

The *Communicantes* has a variant for the day; and in the *Hanc igitur* there is a mention of the newly baptized.

The *Pax Domini* is said, but the Kiss of Peace is not given, because as the Ordo Romanus shows us, the people used to salute each other here with the words "Surrexit Christus!" "Christ is Risen," and the response was "Alleluia." "The Lord is risen: He is risen indeed;" is still said in the Greek Church. "Surrexit Christus!" "Alleluia!" was the common salutation between Christians on Easter day, when they met each other.

The *Agnus Dei* is not said; this chant is not found in the mass before the VII. century. The 3 prayers before communion are, however, said.

When the bishop has received in both kinds, the new priests, who have already said with him the words "The body of our Lord Jesus Christ" etc., now receive in one kind only,

and then the deacon chants the *Confiteor:* all the other newly ordained now receive in order, the words in communicating the *minor* orders being: " The body of our Lord Jesus Christ preserve thee." Everyone kisses the bishop's hand before receiving, and everyone answers " Amen " to the words " The body of our Lord Jesus Christ," etc.*

**Each one who has communicated then goes to the epistle side where a minister holds a chalice with wine, and a *mappula* or cloth, and each drinks the ablution.† The bishop takes the usual ablution, puts on the mitre, and washes his hands.

**The *Responsorium* is intoned: " Now I call you not servants, but friends, for you know all things that I have worked in the midst of you. Alleluia. Receive the holy Spirit, the Paraclete: He whom the Father sends you, Alleluia. You are my friends, if you do the things which I command you." Then standing before the bishop, the new priests recite the Creed: " They profess the faith which they are to preach," saying: " I believe in God the Father Almighty," and the rest of the Apostles' Symbol.‡

**Then sitting the bishop places both hands on the head of each, saying: " Receive the Holy Spirit: whosesoever sins you remit, they are remitted; and whosesoever sins you retain, they are retained." He then unfolds the chasuble of each priest, which has been lying folded on his shoulders, saying: " May the Lord clothe thee with the Stola of innocence." Then each, placing his joined hands in the hands of the bishop, being his Ordinary, proffers the vow of obedience. " Dost thou promise to me and to my successors reverence and obedience ?" " I promise." Then the bishop holding the new priest's hands in his, kisses him on the cheek. After this he gives them all his blessing.

There is no antiphon at the Communion of this mass; this being another introduction of the IV.-V. century, like the offertory.

The Paschal Eve *Vespers* immediately follow the communion, the *prayer* of which is the Post communion of the mass. The vespers are as follows: Antiphon: " Alleluia. Alleluia. Alleluia." Psalm 116, *Laudate Dominum omnes gentes*, which consists of 2 verses. Then this antiphon to the magnificat: " On the Eve of the Sabbath day, as it began

* Pp. 62-3. † This is not now observed at the Lateran.
‡ They hold cards on which it is written. Pp. 27 and 252.

to dawn towards the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. Alleluia."

The *Magnificat*, or Mary's Canticle.

Then the prayer (Post-communion): "Pour upon us Lord, the Spirit of thy charity, that those whom thou hast sanctified with the paschal sacraments, may in thy goodness be united in heart."

Then the deacon cries out: "Ite missa est,* Alleluia, Alleluia." And the choir answers: "Deo gratias, Alleluia, Alleluia."

Then the bishop says the *Placeat*, and gives the usual benediction.

**He now returns to the sacristy of the Lateran with all the newly ordained, who kneel in the sacristy anteroom, while he passes and gives them his blessing; and the new priests then receive the salutations and give their first blessing to their friends, co-seminarists, etc., who kiss them on each cheek, after kneeling for their blessing.

In the *Diario Romano* we see recorded the festivals and commemorations general in Rome before 1870.

The first Lamentations on Wednesday of Holy Week in the papal chapel, were to the music of Allegri, sung by 4 voices. The 2nd and 3rd were performed by sopranos (men) in plain chant. The *Miserere* of this day was by Allegri, executed by 2 choirs; music "Che rapisce l'animo di chi l'ascolta." "Quella sorprendente singolarissima musica," as the same Cancellieri calls it, may still be heard at one or other of the Basilicas in Holy Week. The 2 choirs unite at the last verse, the voices gradually moderating, and ending on a high note.

On Thursday, the matins were performed again in the Papal choir, the First Lamentation being sung by 4 voices to Palestrina's music. The Miserere was that composed by Tommaso Bai.

On Friday, the Lamentations were by Allegri, for 4 voices, the Miserere being the same as that performed on Wednesday. The same functions which took place in the Sistine were performed in the Cappella del Coro of the Vatican basilica.†

* P. 122.

† Later matins took place in the right transept, but since 1896 they have been executed in the Tribune.

The Pope used to impart a solemn benediction from the external loggia of S. Peter's after the mass on Holy Thursday. This is a relic of the solemn reconciliation and benediction of penitents which used to take place on that day.* The pope passed from the Paoline chapel to the Loggia, which was hung with damask and covered with a great curtain. He was carried on the Sedia Gestatoria, between the flabelli, and with the baldacchino held by prelates.† To the triple benediction which he gave, the cantors responded 4 times "Amen"; the guns of Castel S. Angelo boomed forth, the great bells of S. Peter's rang, and all the military instruments of the cavalry and infantry ranged in the Piazza, sounded. This is the form of the blessing:

"May the holy apostles Peter and Paul in whose power and authority we confide, intercede for us with the Lord. Amen. By the prayers and merits of blessed Mary ever virgin, blessed Michael the Archangel, blessed John the Baptist, and of the holy apostles Peter and Paul, and of all the saints, may Almighty God have mercy upon you, and forgiving you your sins, may Jesus Christ bring you to life eternal. Amen. Indulgence, absolution, and remission of all your sins, space for true and fruitful penance, a heart always contrite, and amendment of life, grace, and consolation of the Holy Spirit, and final perseverance in good works, may the almighty and merciful God grant you. Amen." Then at the following words the pope rose, made the sign of the cross 3 times on the people, and at the words "descend upon you" he lifted his hands, folded them on his breast, and resumed his seat:

"And the blessing of God Almighty, the Father, the Son, and the Holy Spirit, descend upon you and remain with you always."

A cardinal deacon then read the *indulgence* in Latin, and another in Italian. Those who have witnessed the Benediction say that in that vast gathering of people, one "could hear a pin drop," as the pope imparted his blessing.

The same benediction was given at a later date on Easter Sunday, and later still repeated on the feasts of the Ascension

* Dom Guéranger.

† In the *Pontificale* of Boniface IX. (circa 1390), the pope is represented in a miniature giving the benediction from the loggia, wearing the precious mitre over the close-fitting red cap.

and Assumption; the former from the loggia of the Lateran, the latter from the loggia of S. Maria Maggiore.

The "Mandatum" referred to as one of the ceremonies of this week was performed by the Pope in S. Peter's: who afterwards putting on an apron served the 13 men at table in the Hall of the Secret Consistory and handed the water to each guest to wash his hands. The pope presented them with meat and drink, prelates in rochet and mantellata serving the dishes kneeling. He then gave them his blessing and departed; and the food left over was divided between the 13 men chosen.* The ambassadors of the Emperor (Austria), of France, Spain, Portugal, and Venice, the Cardinal Protector of Poland, the Cardinal Secretary of State, the Cardinal Chamberlain, the Maggiordomo, and the Captain of the Swiss Guard, could each nominate one of the 13. The other 3 were nominated by the Prefect of Propaganda, and one of his nominees was customarily an Armenian.

On the same day the Roman aristocracy, the ladies in one room attending on women, the men in another serving the men, washed and fed countless poor pilgrims.† The pilgrims sat on a bench running round the Hall, and their feet were washed. This was a different sight to the rite performed by the Pope. The pilgrims were dirty, and it seemed hardly possible to outsiders to remain in the foul and heated atmosphere.

This act of charity has not taken place since 1870.

On Good Friday the Pope in old times went with all the cardinals to the *Sancta Sanctorum* chapel, where the heads of the 2 Apostles were venerated, and kissed by all present. They were then replaced in the altar, and the pope walked barefoot to the Church of S. Croce, all reciting psalms. The pre-sanctified Host was carried by a cardinal priest at his breast. All entered for the function, as they do to-day, without incense or lights. The 3 cantors who chant the Passion Gospel did not on this day kiss the pope's foot, as it was customary for the deacon to do before reading the Gospel. The kiss of the cheek, hand, or foot, was always

* These were at first 12 subdeacons for the first washing of the feet, and 12 poor men for the second, the *mandatum* proper. (Cencio Camerario.) Alexander VII. decided that the men whose feet were washed should be priests or at least deacons.

† See *Trinità dei pellegrini*, p. 212.

a symbol of joy, and as such we find it disused in all the penitential functions.*

At the adoration of the cross, the pope gave 100 gold scudi, a deputy from the *Monte di Pietà*† being there to put the gift in the silver basin. The cross used for the adoration on this occasion was of the most magnificent, and was made by order of Paul II. when Cardinal Barbo. A similar function took place in the Vatican before 1870; the Cardinal Penitentiary was the celebrant, and for the mass of the presanctified the Host was brought from the Sepulchre in the Paoline Chapel to the Sistine. The Pope carried the Host.

Cencio Camerario tells us that on Good Friday the pope used not to give his *famiglia* (household) any cooked food, but only " the customary bread, water, and herbs."

On Holy Saturday the procession with the new fire and Paschal candle was also made from the Paoline to the Sistine Chapel. After the Epistle of the mass, an Auditor of the Rota came to the Pope's throne and said in a loud voice: " Pater Sancte, annuntio vobis gaudium magnum, quod est alleluia ": " Holy Father, I announce to you a great joy, which is *alleluia*."

On Holy Thursday in S. Peter's was lit the huge brass cross, which had 2 immense centres of light each containing 314 candles. It remained alight on Thursday and Friday, and was designed on account of the large number of people who came on these days to venerate the relics in the great church. It was 33 palms high, and 17 wide. The beautiful effects produced by the shadows thrown at various points of the Basilica by this illuminated cross, were painted every year by artists and visitors.

The lighting of many hundreds of lights at the great feasts and Stations, is of the highest antiquity in Rome.‡

The Girandola, on Holy Saturday, was a display of fireworks which took place in different places, one year at Castel

* For the same reason the pope and bishops give no blessings on this day.

† It is recorded of S. Bernardino of Siena that he instituted a Mont de piété, where the very poor could obtain help on just principles and at a small interest. There is an ancient institution of the kind in Rome, in the Piazza de' Pellegrini, founded A.D. 1539; outside is a representation in relief of Christ deposited in the sepulchre, which subject, like the better known one, is also called *pietà*.

‡ See *supra* p. 231*n*.

S. Angelo, or in the Piazza del Popolo, another, on the Janiculum. The display of fireworks on the day of the *Statuto* in Rome now exactly represents the Girandola, except that some sacred subject was represented in the latter.

The Matins of Tenebræ used to begin at about 8 p.m. or at midnight, or later still. The hour is now changed to 2 or 3 hours before Ave Maria. The name Nocturn, a night office, and Tenebræ, or darkness, is still considered applicable, partly because the office terminates with the end of daylight, and with the gradual extinction of all the lights, and partly because it is an office of mourning. Only one function, in recent centuries, was celebrated by night in the *Cappella pontificia*, the Christmas night Matins and mass; and it is the only night function in Rome at the present day.

CHAPTER VII.

CATECHUMENATE AND PENITENTIAL SYSTEM.

The disciplinary system of the Church—The Catechumenate—The disciplina arcani—Penitential system—Absolution—Jurisdiction—Excommunication and interdict—Pilgrimages—Jubilee—The Cathedra—The title "Catholic."

The Catechumenate was a noviciate to baptism; it originated towards the decline of the II. century, is mentioned in the canons of Hippolytus, and was fully established by the III. century. Tertullian (204) and the Clementines both speak of it, while later descriptions are abundant.

The catechumen was a candidate for baptism, who was under instruction, and catechised. He formed part of the ecclesia, for he was a member of the Christian society, a *convert* preparing for baptism, confirmation, communion, and the Christian life. This noviciate lasted for 2 or 3 years, sometimes for much longer; or the time might be considerably shortened. Several of the IV. century Fathers of the church remained catechumens till they were over 30 years old. Constantine was a catechumen when he convoked and presided at the Council of Nicæa. The catechumenate ceased when the world became Christian, and when infant baptism was the rule.

The catechumens' mass has been spoken of in Chapter i. In Rome they retired before the Gospel; at this place the deacon cried out: "Si quis est catechumenus, exeat foras" or he cried twice: "Catechumens, depart!" There is no Roman account of the instruction of catechumens to parallel that of Cyril in Jerusalem, or of Augustine in Africa. The latter however best exemplifies Roman usages. It is addressed *ad competentes*, the name given to the catechumens the week before their baptism; before this they were called *audientes* or hearers. The competentes or φωτιζόμενοι, illuminated, could assist at the entire liturgy. The chief ceremonies took place in the last week of Lent, and created in great part the solemnity of this season. The names of those to be baptized

on Holy Saturday were put down at the beginning of Lent, and through Lent the Scrutinia took place.

The rite which admitted a pagan among *catechumens* consisted of an exorcism (*exsufflatio*), the impression of the sign of the cross, and the distinctively Roman rite of the imposition of salt. All these ceremonies were repeated at the various scrutinia, the intervals between which differed in different times and places; in the VII. century 7 took place in Rome. But there had only been 3 in the IV. century. The 3rd Scrutiny was the most important and was known in Rome as "the day of the opening of the ears" (*in aperitione aurium*); it took place 3 weeks before Easter. On this great day the candidates for baptism were not dismissed from mass as usual but heard the solemn reading of the Gospel. Each of 4 deacons, preceded with lights and incense, brought in one of the Gospels, the 4 being then placed at the 4 corners of the altar. The deacons then cried: "Be silent, hear attentively," and read the first pages of each Gospel. Then the catechumens were interrogated: "In what language do these confess our Lord Jesus Christ?" "In Greek." Then: "Make known to them the Faith they believe"; on which the creed was read aloud in Greek by an acolyte. A woman and a man catechumen were then brought forward; and an acolyte recited the creed before them in Latin. Then the Dominical Prayer was given, the clauses of which were explained to them. The catechumens left after the Gospel of mass, but their sponsors returned, and, at the offertory, gave in the names at the altar.

On Holy Saturday, the usual ceremonies being for a last time repeated, the Ephphetha (Mark vii. 32-36) took place, followed by the unction of the breast and shoulders, which is the least ancient of these ante-baptismal rites, and is probably not earlier than the IV. century. The threefold renunciation of the demon followed:

> Dost thou renounce Satan?
> And all his works?
> And all his pomps?

The answer being *Abrenuntio*. The Creed was now pronounced by the candidate (the *Redditio symboli*).*

* See pp. 5, 27, 142–3, 206, 223–5, 236*n*, 253, 254.

DISCIPLINA ARCANI.

DISCIPLINE OF THE SECRET.

A discipline for baptism and the catechumenate was an early institution of the primitive Church, though the term *disciplina arcani*, which was first used by a XVII. century writer, has somewhat begged the question. There cannot be a doubt that in certain times and places there was what may be called a 'secret discipline' regarding the eucharist; but there was no such secret discipline in Rome where Irenæus and Justin both spoke openly of the rite, and Minucius Felix, Tatian, and Athenagoras know nothing about it. On the other hand Origen speaks of the *sacramenta fidelium*, "mysteries of the faithful," "which those know who are initiated," or *quos nosse fas est*, which those know to whom the knowledge is lawful. In the iii. century Tertullian* and in the IVth Augustine refer to it explicitly for the African Church; Augustine writing as follows on the passage John ii. 23, 24: "If we ask a catechumen 'Do you believe in Christ?' he will answer, 'Yes,' and he crosses himself; he bears the cross of Christ on his forehead, and is not ashamed at the cross of his Lord. Behold he has believed in His name. Let us ask him, 'Do you eat the flesh of the Son of man, and do you drink of His blood?' He does not understand what we mean, because Jesus has not trusted Himself to him."

We know that the catechumens were not permitted to stay for the *missa fidelium;* but they attended the sermons† and the discipline affected early preaching. It explains the abrupt and broken sentences in Chrysostom, "The initiated know what I mean," and the reserve in his Homily XL. on I Corinthians; and it explains the meaningless circumlocution of Epiphanius in the same century referring to the words "This is my body": "He said, 'This is that of mine,'" τοῦτό μού ἐστι τόδε. But the most instructive instance is the description of a scene which took place in the church at Constan-

* Tertullian: "The profane are excluded from the sight of the most holy mysteries, and those are carefully selected who are permitted to be spectators."

† Augustine: Ecce post sermonem fit missa catechumenis; manebunt fideles. ("After the sermon the catechumens are dismissed, the faithful remain.")

tinople written by Palladius in his life of Chrysostom, and by Chrysostom in a private letter to the Pope: the former says: "the symbols" were spilt, *symbola effudit;* the latter: "The most holy blood of Christ was spilled," *sanctissimus Christi sanguis.*

Nevertheless however open they were in describing their mysteries it was not really possible (as the word *symbola* used by Palladius shows) for Christians to describe to those who had not gone through the discipline of baptism, the mystic and intimate sense in which they spoke of the bread and wine as the communion of the body and blood of the Lord. There is a definite reserve here: and indeed it is clear that when neophytes underwent a progressive initiation such a reserve was almost inevitable. On the other hand when it is supposed that the *disciplina arcani* hid from the catechumen the practice and ritual of the eucharistic solemnity, it must be said that it was not possible it should do so where the rite was openly spoken of and described as it was in Rome. And therefore it is perhaps true, as has been suggested, that any such secret was only a fiction of the catechumenate.

The Ignatian Epistles show that not all which was believed was openly expressed, and an Antiochene synod in 340 accuses the Arians of allowing the catechumens and even the Gentiles to hear the mysteries discussed. A secret discipline therefore did exist in some places: but Rome had never made its appeal to mystery, and Christian Rome while it spoke of ' mysteries ' expected the hearer to discover the mysteriousness for himself when he met it in the daylight.

The discovery of the *Autun inscription* in 1839, edited in 1881 by Cardinal Pitra, is a new testimony to the existence of this discipline. Autun, Augustodunum, was a boy's college, the Eton of the IV. century. The inscription is a Greek funeral epitaph written to the memory of a companion. The Eucharist is here indicated under the symbol of "food sweet as honey," and to receive it is alluded to in the phrase "eat, drink, holding the *fish* (*ichthus*) in thy hands."*

Nothing is heard of the discipline of the secret after the close of the IV. century.

* For the peculiar use of the word *ichthus*, see catacombs in *Christian Monuments*. The same veiled references occur in the epitaph of *Abercius*, which was written at least as early as the end of the II. century, and from which the Autun inscription appears to have been imitated.

THE PENITENTIAL SYSTEM.

The penitential system arose very early in the history of Christianity; and was already regulated in the II. century.*

In this very early Christian community it was taught that grave moral offences brought with them exclusion from that new Society which had proposed to itself that its members should all be, as the earliest Christian writings call them, 'Saints.' What they denied was not God's forgiveness, but man's forgiveness; the evil member was excluded from the consolation and joy of communion with the visible Church. By *penance* he could repurchase this.

This penitential discipline had 2 ends in view, to excite in the sinner a true repentance, and to afford an example to the rest of the Church.†

It is clear that in the first ages great sinners were never readmitted to communion. Those guilty of the *tria peccata*, the 3 mortal sins,‡ were not received even at the hour of death. Novatian, who, as anti-pope to Cornelius, represented the rigorists, insisted on this, and Tertullian poured scorn on Callistus, who following his predecessor Pope Zephyrinus, admitted these grave sinners to penance, and urged the faithful to grant them indulgence. For sins less grave, however, the penitential discipline supplied a remedy. To grant it was always regarded as a favour and grace, rather than as a penalty. By the time of Cornelius, penance embraced all sins. It could, however, only be accorded once. Moreover it was only open to laymen; Popes Siricius and Leo both exclude clerics from the privilege. It was not till about A.D. 452 that the Council of Arles opened it to priests. An earlier Council

* A class of penitents existed among the Hebrews; they entered the Temple by another door, so as to meet as they entered those who were leaving, who thus accosted them: "He who dwells in this House put it into thy mind to give heed to those who would restore thee again."

† Guizot writes, *Histoire de la Civilisation en Europe :* "Je ne sais, en thèse générale, s'il est possible de séparer l'idée d'expiation de celle de peine, et s'il n'y a pas dans toute peine . . . un secret et impérieux besoin d'expier le tort commis." It has been a constant theory of the Church that pardon should not remove temporal penalties, according to that wider law by which no pardon, human or divine, takes away the actual consequences of our sins here and now.

‡ Adultery, murder, and idolatry.

refused communion to one who had only repented on his death bed, having previously shown no repentance and performed no penance. The 13th Canon of Nicæa directed that communion should be given to such persons at the hour of death.

The penitents of the Church had to undergo a severe fast, and perform various other austerities. In Spain they let the hair grow long, in Gaul they shaved the head. Origen recommended the sinner to seek out some learned and merciful person who will advise him if the sin should be confessed. The confession took place before the whole Church;* and we gather from Tertullian that in this *exomolegesis*, or confession, the penance was held chiefly to consist. The public penance followed, and the exclusion from the churches, which in the West consisted in remaining within the church during the first part of the service, kneeling all the time, and retiring with the catechumens.† The duration of penance varied: sometimes it was continued till death; the usual period was about 7 weeks, the duration namely of the Eastern Lent, and such is prescribed in the "Apostolical Constitutions." This was the system in the IV. and V. centuries, and in Rome in the VII.; until Penance no longer formed part of the public cult of the Church.

The penitent, as Duchesne ably remarks, returned to his state before baptism, before that initiation and illumination which he was held to have lost mystically by his moral fall. He recommences his noviciate to the Christian society. Like the catechumens who were received at Easter-tide, it was then that the penitent was reconciled.

Apparently in Rome the penitents were left much to themselves; the Leonine and Hadrian's Sacramentaries give no penitential ritual. In the V. century, according to Sozomen, their dismissal from mass was still practised, though there is no mention even of this. But the Gelasian Sacramentary gives the full form for the reconciliation of penitents. It took place on Holy Thursday. The deacon presents the penitents to the bishop, and says: "The acceptable time,

* This was abolished, on account of the scandals it occasioned, by Nectarius Archbishop of Constantinople in A.D. 390. See Appendix E.

† The various classes which apparently existed in some parts of the East, *flentes*, *audientes*, *genuflectentes*, *consistentes*, had no place in Rome.

O venerable pontiff, has come "; *Adest, O venerabilis pontifex, tempus acceptum.* This VII. century ritual may be compared with that obtaining in Rome in the early III. century, in which the pope began by presenting the penitents to the people, whom he moved to show mercy, should they not spontaneously desire it, and to consent to the readmittance of the penitent.* A ceremony described in the Council of Toledo A.D. 633, shows us the penitential system readapted as a part of congregational worship. On Good Friday reproaches and lessons are chanted, and all present who are indiscriminately called *penitents*, cry out " indulgentia." The people are themselves alternately penitents and intercessors.

The ancient penitential system gradually changed its character. The III. Council of Toledo in A.D. 589, speaks of a lax practice which allowed of people sinning again and again, and each time presenting themselves for reconciliation. Gradually, too, as penance was relaxed, the custom of giving *alms*, that is money to ecclesiastics and for ecclesiastical purposes, was introduced. This redemption of sins by alms was condemned in an English Synod in A.D. 747. But in the next century it was a common practice. A further change was the civil enforcement of the penitential state; in the middle ages we see the civil and ecclesiastical system acting conjointly. Everyone guilty of an offence before the State was held by the civil law to his accompanying ecclesiastical penalty. From the days of Charlemagne men had been unable to distinguish between crimes and sins. The *Penitentials*, assigning an arithmetical value to every sin, with an arithmetically computed penalty, date from these days. Every cleric was provided with his *penitential.* We find this arithmetically computed guilt in that black night of the X. and XI. centuries; and in the XII. and XIII. the whole penitential system is discredited, and all ecclesiastical discipline relaxed.

When in the XVI. century the Council of Trent decreed that public penance should be performed for public crimes, the opposition was so great that in spite of Benedict XIII.'s later efforts to enforce it the decree has remained without effect.

A clerk to supervise the penitents, with other clerks under him, existed from the time of Cornelius (254) in Rome; and

* Tertullian, *De pudicitia*, 13. Cf. for Carthage, *De pœnitentia* IX. (A.D. 204).

a penitentiary clerk also existed in Constantinople. It was no doubt their duty to hear what the penitents proposed to confess in the public assembly, and this practice explains the early references to confessions made to presbyters or deacons. The office of Penitentiary still exists in the Roman Church, where a Cardinal priest takes the place of the Penitentiary Presbyter of the VII. century; he is called the Cardinal Grand Penitentiary, and his chief business is the hearing of reserved cases under the present discipline of the Church.* He is one of the only office-bearers in the Sacred College whose office does not lapse between the death of one pope and the election of another. There is a Penitentiary priest in all Cathedral Chapters and similar bodies, whose duty it is to attend in the confessional.

The penitential system, as we have seen, was the outcome of that earliest sentiment of the *Ecclesia fratrum*, one, too, which has attached continuously to the Church, the care that men should be innocent rather than that they should be free. "We know of men struggling for freedom," writes Edwin Hatch, "but in those days they struggled less for freedom than for purity." There had never been a period when men had not submitted to the discipline of the Church. Thus, historically, and as a disciplinary measure, confession took the place of the penitential system, at a time when there was a general relaxation of fervour and religion. Penance, as we see, had ceased to be fruitful for this purpose even before the XII. century: in 1215 Innocent III. calls upon all Christians to confess their sins once a year.†

Millenarianism which so profoundly affected certain Christian doctrines, had told in no direction more powerfully than in this: the words in which Christ spoke of forgiveness and re-forgiveness of sin, and of the Church as embracing the good and the evil, were forgotten, and the expectation of the millennium modified the theory of Christianity to an extent impossible for a great religious society. Professor Harnack well says: "The widespread idea that grievous sins could not

* See Holy Week, Chapter vi., and p. 260.

† When Innocent III. convoked the Lateran Council, A.D. 1215, superstition had taken the place, in a large measure, both of the necessity of repentance and of penance. In the next century we have, as a protest against this, the extreme of the *Flagellants*.

be forgiven those who had been baptized, but that light sins might be condoned, indicates the complete transition to a barren theoretical moralism."* "For the repentance of the righteous has limits;" and in the II. century the prophet of Rome says, "Filled up are the days of repentance to all the saints; but to the heathen, repentance will be possible even to the last day!"†

The "Sacrament of penance" substituted, for a long exterior penance, the interior penance of repentance and confession. Under the former some sins could never find forgiveness on earth, under the latter appeal was directly made to the promise in John xx. 23. To the penitentiary priest had succeeded the *pardoner;* in the XIII. century the pardoner is exchanged for the confessor.

The Jewish people made a confession of their fault, over the sacrifice they were about to slay, standing (in later times, at the Gate of Nicanor) before the priest. The first Christians made a public confession in the congregation. In the middle ages an opinion gained ground that "confession to God" sufficed.‡ S. Cyprian required the *lapsed* to confess either to a deacon or to a layman at the hour of death, in the absence of presbyters. Origen says that the confession should be made to a layman in the absence of a presbyter. Peter Lombard (XII. century) and S. Thomas Aquinas (XIII. century) who both insist on the necessity of confession (the latter saying that since the decree of 1215 the necessity is absolute), each returned an affirmative answer when asked if a person in case of the sudden approach of death should confess to a layman. The deacons heard confessions till late in the middle ages, and many persons during this period confessed to laymen at the hour of death. The English cardinal Pullen (XII. century) referring to the recommendation that the dying should confess before auditors, mentions the practice.

In the East, where as we have seen the penitential system was abolished in the IV. century, private confession to a priest before the communion of the three great feasts obtains,

* *Dogmengeschichte.*

† *Pastor* of Hermas, Vision ii., cap. ii.

‡ Thus the Council of Chalons, 813, says: "Some assert that we should confess our sins to God only, but some think that they should be confessed to the priests." . . . Both are followed with fruit, it proceeds to say: "Confession made to God purges sins, but that made to the priest teaches how they are to be purged."

though it is much more summary and simple than in the West, very strict regulations apply to it, and no casuistry has grown up round it. The hypersubtilty of the Oriental avoided by the Western in framing his dogmatic statements, has attached to the latter's treatment of penitential ethics.

Pope Benedict XIII. used to hear confessions himself, descending, it is said, to S. Peter's for the purpose.

In early ecclesiastical language the term *absolution* signified the loosing from penance and censures. It is used in this sense in a Synod held A.D. 314 in Gaul. In Roman Law it signified the acquittal of criminals or of those on their trial; it is so used in Italy to-day.

It is well understood that until the XII. century the form of absolution employed in the Church was *deprecatory*. The same applied to absolution from ecclesiastical penance as to absolution from sin. Both were in the form of a prayer. The Council of Florence, A.D. 1439, prescribed the absolute form " I absolve thee."*

The old form of loosing from ecclesiastical censures or from any excommunication incurred, is retained in the form of absolution in use to-day. This form, of course, at first followed the canonical penance, now it customarily precedes it. The Scholastics opined that absolution could be granted before penance; the latter being, they said, arbitrary, and in its nature remissible.

JURISDICTION.

It is remarkable that the entire question of penance and absolution in early times was one of jurisdiction. Jurisdiction is the right to exercise a function in a particular way, time, or place, as distinct from the power to perform it. By an early synodal law excommunication is removed in the place where it was pronounced. Reserved cases form another instance of jurisdiction.† A properly qualified prelate or priest cannot loose in these cases, reserved for the bishop,

* Thomas Aquinas had defended the change. The Eastern presbyter still gives absolution in the deprecatory form, and standing.

† Reserved cases usually relate to sins to which the pain of excommunication attaches. In England Chaucer refers to them as committed to the hands of the religious orders. Reserved cases were apparently introduced in the XII. century.

or in the last resort for the pope. When the Lateran Council in 1215 made annual confession obligatory, it is to the person's own parish priest (parochus) that the confession is to be made, and he alone can validly absolve.* Absolution of any kind except by an agent having delegated jurisdiction was always null and void. It follows that the Church has never held that the mere possession of ecclesiastical orders bestowed jurisdiction. In ordination the mystical and latent powers "to forgive sins" are completely subordinate to the acquisition of a further *delegated power* before anything whatever can be imposed on anybody. The one exception is every priest's power to absolve at the hour of death, even without jurisdiction. The Council of Trent in its XXIV. Session draws attention to this aspect of the loosing power, and says: "It has ever been firmly held in the Church of God, and this Synod ratifies it as a thing most certain, that the absolution which a priest pronounces upon one over whom he has not either an ordinary or a delegated jurisdiction ought to be of no weight whatever."

EXCOMMUNICATION.

The Greater Excommunication excluded from the churches, the lesser excluded from Communion, but not from the *Missa Catechumenorum*. By the first a man was extruded from the company of the faithful, the second deprived him of Communion but admitted him to penance. When ecclesiastical discipline was relaxed, the only arms left to and used by the bishops were excommunication and interdict. Excommunication affected the person, interdict was laid on a town or country. Such frequent and ill-considered use was made of these weapons that they fell into disrepute.† Excommunication may be of 2 kinds: that *de facto*, when the penalty is at once incurred, and that which, though attached to an act, is not incurred unless it is followed by a specific pronouncement; that is, it is excommunication the sentence of which lies dormant. Every official and soldier connected with the new Italian Government, with his wife and family, was excom-

* At this day "one's own priest" is held to mean any and every priest; but by this is intended, besides due ordination, the possession of jurisdiction *ad hoc*.

† Alzog, *Universal Church History*.

municated by Pius IX. But this is a dormant sentence, the subjects of them as a matter of fact receiving the sacraments the same as other people. To-day excommunication involves exclusion from the sacraments. But anciently it involved besides a terrible isolation. The Council of Antioch in the IV. century orders that a cleric who admits to Communion one excommunicated by another Church, shall himself incur the same sentence. Another Council decrees that the excommunicate person is not to be received to speech or table.* In the VIII. century Capitulary of Pepin we find: "That you may know what is the manner of this excommunication, he is not to enter into the church, nor to eat or drink with any Christian, nor receive a gift or kiss from him, nor pray with him, nor salute him, until he be reconciled by the Bishop."

In the early centuries, all the community expelled a member (1 Cor. v.). Up to the time of Cyprian (250) cases of discipline were settled by the whole community. S. Cyprian himself boasts that he had never undertaken an act during his bishopric without the consent of his clergy and people. And in a Letter of the Roman Church to Cyprian treating of the *facta lapsorum*, the lapsed, the preamble states that the letter is written after taking counsel with the bishops, presbyters, deacons, confessors, and the faithful.†

PILGRIMAGES.

Pilgrimages, or pious journeys to the holy sites of Rome, are of the very highest antiquity; they began with the primitive veneration for the sites sacred to the 2 apostles Peter and Paul, and for the tombs of the first martyrs. Jerome describes the pilgrimage of Paula to the Island of Pontus where Flavia Domitilla was exiled for the faith, and where she could stand in the very rooms the Saint had occupied. The same Father incited the Romans to undertake visits to the holy sites of Palestine. By the time of Symmachus the concourse of pilgrims to Rome was already great, and that Pope built many hospices for their reception. The Itineraries of the VII. and VIII. centuries and of the later middle ages attest the

* Cf. Paul's account of similar excommunication, 1 Cor. v. 11-13. Cf. also 2 Cor. ii. 8, 10.

† *Laicis stantibus*.

extent of the practice.* Canonical penances, says Moroni, had entirely ceased by the XII. century when they were commuted by a crusade or pilgrimage to the holy land. S. Philip Neri revivified the custom of pilgrimages in his call to the Romans to make the tour of the "Seven Churches," mentioned elsewhere.

THE JUBILEE YEAR.

The Jubilee was an extension of the theory of indulgences. We have seen that by the IX. century the penitential system was practically exchanged for a system of indulgences, remissions of penalty purchased by alms, and later by a crusade. To this latter the first regular indulgence was attached; Alzog tells us that it was the quantity of these, and of the indulgences attached to the building of S. Peter's, which ruined the penitential system of the Church.† In A.D. 1255 Pope Alexander IV. offered a full indulgence, *plenissimam peccatorum remissionem*, to all who took the cross against his enemy Manfred, and Matthew Paris has a quaint remark about it to the effect that the faithful much wondered that as much was promised for shedding the blood of Christians as had ever been promised for shedding the blood of the infidel—*quantum pro cruore infidelium aliquando.* In A.D. 1300 Boniface VIII. announced the first Jubilee year. During the whole of that year those who visited Rome, or Romans who visited the sanctuaries, were to obtain a "plenary indulgence."‡ Such a privilege was only to occur once every century: but although there was a "Jubilee" in 1400,§ there had been one in 1390, and Clement VI. had reduced the interval to 50 years, and Urban VI. to 33. Paul II. in 1450 fixed it at 25 years, and so it remains to-day.

It was in this XV. century that Alexander VI. lived, one

* The pilgrims used to receive the scrip and staff on Easter Monday. They each offered a light at the altar, and then the chaplain placed the scrip round the pilgrim's neck, pendent on the left side, saying "In the name of our Lord Jesus Christ, receive this scrip"; the blest staff was then given, with the words: "Receive also the staff of consolation."

† Not the ancient penitential system, which was non-existent, but the moral discipline for sins, which then fell into disrepute.

‡ Strangers were to visit the shrines for about 15 days, Romans for about 30. Or the pilgrimage could be commuted by a payment of about the sum which the journey would have cost.

§ This was the dreadful year of plague, which spread to Rome through the vast immigration.

of the worst in the long and often illustrious line of popes; and that he excommunicated Savonarola.* It is a noteworthy comment on the times that it was this man, equally bad in his personal and in his pontifical character, who was apostrophised as *Deus alter in terris*, and in poetry as *Semi-deus* and *deus*. "The belief that a soul might be rescued from purgatory for a few coppers, and the sudden expansion of the dispensing power . . . throve naturally in this atmosphere"; writes Lord Acton.

INDULGENCES.

Indulgences *for so many years and so many quarantines* (period of 40 days), words which one sees constantly written up in the churches, means a remission of so much of the temporal penalty due to sin as would have been remitted by the same amount of penance, so many years, or so many *Lents*, performed under the penitential system. During the fever of the preaching of indulgences in the XV. century, Sixtus IV. declared that their benefits were applicable to the dead as well as to the living; but the same pope expressly declared that an indulgence could only be so applied by way of suffrage; that is, that the Church on earth has no direct power over the state of the dead.

It has not been actually defined, though it is commonly believed, that indulgences remit the temporal pains of purgatory. The Council of Trent dealt with the abuses in regard to indulgences, and decreed that the very name and office of *alms-gatherer* should be done away. Indulgences are now attached to the saying of certain prayers, or other religious acts, and never to the bestowal of money. The Pope grants these; and so do other bishops in their own dioceses.

In noticing the historical aspects of indulgences, the principle of the so-called *libelli* must not be omitted. A *libellus* was originally the name for the document handed to those suspected of Christianity, and was a certificate that the bearer had *sacrificed*. Such a certificate has been recently found in Egypt. Now in the III. century, towards the end of a persecution, it became the custom for those who had lapsed to make an appeal to the Confessors of the faith, i.e. those who

* One of his successors, Leo X., wrote over the door of Savonarola's cell at S. Marco that everyone visiting his room would acquire 10 years' indulgence.

had suffered for it, and visiting them in their prisons they obtained from them a writing praying for their reconciliation, which was received by the Church in virtue of the merits of the martyrs' pains. These writings were known as *libelli*. S. Cyprian tells us that "thousands of certificates were given away every day," in a time of persecution; and in his 23rd epistle he tells us that at one time the whole body of confessors gave *libelli* to the whole body of the lapsed.* It was not till many centuries later that the English theologian Alexander Hales extended and applied the theory of a *thesaurus meritorum*, or treasure of the merits of the saints, to the doctrine of indulgences: nor was it till 1343 that Clement VI. defined that there in fact existed such a treasure. But it is clear that the principle of the martyr's libellus was in all respects the same as the later doctrine of indulgences, changing the theatre of action and efficacy, both for the grantor and grantee, from earth to heaven.

Six hundred years after the martyrs' *libellus* Popes Paschal I. and John VIII. were bestowing indulgences on those who died fighting for the Church. The constant theory was that the penance which the Church could inflict the Church could remit. The other assumptions are an easy corollary: it was assumed (a) that pain suffered on earth cancelled some portion of temporal punishment hereafter which would otherwise have to be endured; and (b) it was inferred that an indulgence or remission of the one, entailed a remission of the other.

THE TERM *CATHOLIC* APPLIED TO THE CHRISTIAN CHURCH.

The expression the *unity of the Church* is first used by Hegesippus, writing against heresies in the II. century: Ἡ ἕνωσις τῆς ἐκκλησίας. The unity was that of tradition and apostolic teaching. Irenæus in the same century speaks of a catholic rule, and maintains the authority of such a *fides catholica*. Professor Harnack shows that the premisses for a Catholic system of doctrine were already existing before the middle of the II. century and before the conflict with the

* At first these documents were nothing but an appeal made by the martyrs to the *ecclesia*, the final arbiter.

Pliny in his letter (x. 97) to the Emperor, and Trajan in his reply (x. 98) mention the *libelli* which formed the denunciations of suspected Christians: Trajan says that accusations without the name of the denouncer are not any more to be received.

Gnostics.* He tells us that *Catholic* Church in the sense of universality and purity of doctrine, was the expression in use among Christians from the end of this century.

The expression ἡ καθολικὴ ἐκκλησία occurs in the Ignatian Epistle to the Smyrnans. In the middle of the III. century Cyprian speaks of *Catholica ecclesia*, and in Constantine's time Christians are referred to as "observers of the Catholic law." But it is attributed solemnly for the first time in the decree of Theodosius against the Arians, A.D. 380.†

In the catacomb of Thrasus and Saturninus the word occurs in an inscription: MACEDON M— EXORCISTA DE SCHATOLIKA, . . . and the same word *Catholic* in connection with the same name *Macedon*, in the catacomb of Agnes; both are of the Theodosian epoch. Some of the earliest instances are to be found in the Martyrologies, where "*fides Catholica*" is perhaps first heard, and "Catholica fides et *religio*" occurs. The word figures also during the Donatist controversy: Augustine pointing out that even in places where the Church was a little minority and all the buildings were in the hands of the Donatist , anyone who asked to be directed to the "Catholic church" would unfailingly be taken to the little Catholic chapel, and not to any of the big Donatist churches.

Optatus shows that the Christian Church in the face of the Donatists held its guarantee in its catholicity: but long before this when the creed was yet vague, and formed a looser tie than "the tie of a common ideal, and a common practice,"‡ the guarantee was unity. Vincent of Lérins notices a similar phenomenon, namely that it is the *Catholic Church* itself

* The encounter with the principles of Gnosticism, followed by that with the Montanists, formed the 2 battles which the Church fought early for its right of imposing a doctrinal Christianity, and of requiring a disciplinary uniformity—out of these emerged *the Catholic Church*, with Rome as its centre, in all essential respects what it now is.

† The decree is thus worded: "It is our pleasure that all nations which are governed by our clemency and moderation should adhere to the religion which was taught by S. Peter to the Romans, which faithful tradition has preserved, and which is now professed by the Pontiff Damasus, and by Peter Bishop of Alexandria, a man of apostolic holiness . . ." (here follows an account of the doctrine of the Trinity). "We authorize the followers of this doctrine to assume the title of Catholic Christians." . . . "All others" he brands with "the infamous name of Heretics."

‡ E. Hatch: *Organisation of Early Christian Churches*. Bampton Lecture.

which makes this unity, not the special beliefs realised at any one period: *auctores ejusdem opinionis Catholici, consectatores vero hæretici judicantur;* and again, "the writers of the books are sons of the kingdom, hell receives their followers." The great Eastern Church neither calls itself nor claims to be "catholic";* the only Church which claims to be "the Catholic," and the one Catholic Church, is the Catholic Church in communion with Rome.

But, at least according to the mind of the Roman Church, catholicity was to mean what was universal, in an actual and philosophic sense: the Roman Church has not originated or led the way to the formation of a scientific theology; but it has broadened Christianity by choosing the moderate path—that which appeared to have characters which were sane and eternal—between two extremes, without any faculty for the over-subtilty of the Oriental, or the introspectiveness of the mystic: at least it has refused to call such things its own, to call them "universal." It has not created; but its function has been to set its seal on a path so broad that while the mystic and the saintliest found in the church their home, "fools should not err therein." "That the Roman Church led the way throughout," writes Professor Harnack, "in this process of broadening the churches into catholicity is an historical fact that can be unquestionably proven."

Tertullian calls the Church "The Communication of peace, the appellation of brotherhood, the interchange of hospitality, and the tradition of a single creed." And again: "We are a body knit together by the knowledge of religion, by the unity of discipline, by the bond of a common hope."† "The Church," says Hermas, speaking of the spiritual kingdom, "was created first of all things, and for her sake the world was framed."

* Cf. *A Visit to the Russian Church,* by William Palmer.

† *Apologia,* 39.

APPENDIX

A

LITURGIES.

LITURGIES were not composed till the IV. century. In Rome the earliest liturgical formulæ were embodied in the books called *Sacramentaries*. But we have most ancient testimony to the existence of a fixed order & even, perhaps, of a more or less fixed formula of prayer. The oldest liturgical prayer has come to light with the discovery of the latter half of the epistle sent by the Church of Rome to the Church of Corinth (*circa* A.D. 95) where its author, Clement, breaks forth into a prayer which it is difficult to regard in any other light than that of a eucharistic formula used by himself in the liturgy at Rome.* The earliest account of the order of the eucharistic service is likewise Roman, & gives the order observed in A.D. 140 at a time when the eucharistic prayer was still an *ex tempore* effort of the president of the assembly. In 347 S. Cyril of Jerusalem describes to the catechumens just about to be baptized the rite of the mass which they had already witnessed. The following are the earliest accounts of the Christian liturgy:—

Justin M. (Rome) A.D. 140.
Tertullian (Carthage) 204.
Canons of Hippolytus (Rome?) Beginning of III. c.?
Cyril of Jerusalem (Palestine) 347.
Serapion of Thmuis (Egypt) 350.
Council of Laodicea (Asia Minor) A.D. *circa* 363.
Basil of Cappadocia (Antioch) 370–79.
John Chrysostom (Antioch & Constantinople) 400.
Ethiopic Church Ordinances (Egypt) Prior to Ap. Const.
Writer of the Apostolic Constitutions (Syria) 2nd half of IV. century ("The Clementines" Books ii. & viii.).

Peregrinatio of Etheria (Jerusalem) last quarter of IV. century.

The following tables show that only one type of the Christian liturgy prevailed until the IV. century—the Churches in Syria (Jerusalem & Antioch), in Rome & Italy, in Alexandria & Carthage, & in Asia Minor, observed the selfsame order in the celebration of the eucharist. From the first years of the V. century certain slight differences make their appearance in the city of Rome; that & the next century saw the changes which took place in the liturgy of Syria under Greco-Byzantine influence, & the modifications of the Egyptian use;

* I Ep. Clem. ad Cor. 59.

while Gaul and Spain developed a mixed liturgy composed, apparently, of Roman Alexandrian & Byzantine elements. By the VI. & VII. centuries, therefore, we find several types discernible—the Roman-Gregorian; the pre-Gregorian, in Lombardy & elsewhere in North Italy; the ancient Syrian, with local modifications due to the theological or civil isolation of its Churches; the Alexandrian, similarly influenced; the Greco-Byzantinized Syrian use; & the mixed uses of the Churches of Spain & Gaul.

Ambrosian.—The changes introduced into the Roman liturgy by Gregory the Great assimilated its order to that of the Church of Constantinople: but the Ambrosian use represents the Roman unmodified by the changes wrought either by Innocent (?) or by Gregory. In taking the view that the Ambrosian is simply the ancient Roman rite, & that it presents no 'Syrian' characters which were not also Roman characters in the II. & III. & early IV. centuries, I follow Ceriani, Magistretti, & Magani. Duchesne, I think, held to his opinion that the Ambrosian is identical with the Gallican & Mozarabic rites, & that this liturgical 'sport' in the west is to be traced to the Arian bishop Auxentius who had been intruded into the Lombard see before the episcopate of S. Ambrose, & held it for nearly 20 years. But a theory which requires such an origin for the rite of Milan appears to be its sufficient condemnation. Ambrose, who had to learn every step of his duties from catechumen to bishop at the hands of the Catholic party in the city, whose nominee he was, cannot be believed to have retained a liturgy which had been foisted upon that city by the Arian bishop from Cappadocia. None of the V. & VI. century popes—neither Innocent I. in his letter to the Umbrian Bishop of Eugubium, nor Celestine in his letter to the Gallican bishops, a few years later, nor Vigilius writing to a Metropolitan bishop in Galicia in 538, nor Pelagius writing to the Bishop of Arles about 558 against the fanciful fraction of the bread which was in use there—suggest that a liturgy of Arian or Eastern origin was opposed to the Roman use in the Lombard diocese, though they vehemently condemn this state of things elsewhere. The silence of Gregory the Great, of Pope Zachary in his drastic letter to the English Boniface (751), & of Gregory VII., as to the existence of an alien rite next door to them in Lombardy, is inexplicable on any other assumption than that the Ambrosian was a Latin use. It is altogether incredible that if the Ambrosian were in origin a Syrian rite, the one permanent characteristic feature of the Roman liturgy, the people's oblation, should have maintained its place in Milan even when lost in Rome, & that at the same time no distinctive feature of an eastern rite should be retained; for example, the *Sancta sanctis* (hagia tois hagiois) & the fanciful fraction of the bread, both of which were preserved in the Gallican liturgy. The eucharistic prayer affords strong evidence not of eastern but of Roman kinship. (See Duchesne pp. 169–70; 206, & pp. 21, 49, 50, 55, of this volume.) Between the V. & VII. centuries the Roman liturgy underwent a drastic pruning; & I take it that the preservation of an unaltered rite in Lombardy through the V. & succeeding centuries was due to the great authority of Ambrose, Rome itself having to wait till Gregory for a name so great as a sanction on liturgical usages: in the V. century even a Leo the

Great would not have sought to alter the liturgy used by this Father of the Church.*

Other Western Liturgies.—The Gallican Use, the particularities of which belong to the IV. century and not earlier, may be derived from the Syro-Byzantine; & it is the rite which spread to Ireland & the north of Britain. The Mozarabic, or Spanish Use, which existed till the XI. century (but was partially restored by Cardinal Ximenes), is similar to the Gallic, from which also are derived the uses of Sarum, Hereford etc. On the other hand Africa (Carthage) followed the Roman Use. Cabrol suggests that we should discard the description 'Gallican' & should recognise that all western liturgies conform to a '*Latin type*': the peculiarity of which, he holds, is the existence of a variable euchology, the liturgy being furnished with variants for divers occasions not only in the pre-anaphoral portion of the mass but in the canon itself. The Greek type, on the contrary, is a fixed formula, unchanging & uniform from one year's end to another.

Eastern Liturgies.—(*Syrian & Sub-Syrian*)—(1) The liturgy of S. James, attributed to the apostle James the Less, is of Syrian origin, written in Greek, & was the liturgy of the Church of Palestine. Jerome cites a sentence from it; but no ancient MS. is extant. It is now used only on the apostle's feast & only in Jerusalem & the islands of Cyprus & Zante. "The Syriac liturgy of S. James," which is similar, is employed by the Jacobite Syrians, the Uniat Syrians, the Maronites, & now also by the Christians of S. Thomas in Malabar. (2) The Persian liturgy of SS. Addai & Mari is used by the Nestorian communities, by the Chaldean Uniats, & by the Catholic Christians of S. Thomas in Malabar. An interesting feature of this rite is that the Great Prayer of Intercession occurs between the words of institution & the *epiklesis*.

Byzantine.—The Greek rite, or that of Constantinople, preserves 2 liturgies (3) S. Basil & (4) S. John Chrysostom. The second is the more commonly used.† A liturgy of the Pre-sanctified, added to these, goes by the name of the western Gregory. The liturgy of S. Basil is the most ancient of the Greek rites, & has existed as at present at least from the VI. century. The Greek rite, with the liturgy of Chrysostom -in Greek, Arabic, or Slavonic—is used by the Greeks, by the Greek communities in Italy & Sicily, & by the Greek-Melkites, Ruthenians, Bulgarians, Roumanians, & also in Russia & Transcaucasia. Moreover it is the liturgy now employed in the patriarchates of Antioch, Alexandria, & Jerusalem. (5) The Armenian liturgy is used by the Armenians in Turkey, Austria, & elsewhere.

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* The one detail of the Ambrosian which conforms to the Syrian & not to any Roman type of which we possess trace is the repetition of the *kyrie* after the *gloria* the Gospel & the post-communion. But the wording of the 2nd Council of Vasio in 529, "*frequentius*," shows that *kyries* were reiterated during the liturgy in Rome & throughout Northern Italy before that date; so that it was Rome which abandoned the custom.

† S. Basil is employed in Lent, on Holy Thursday & Saturday, Christmas eve, the eve of Epiphany, & the feast of S. Basil.

Alexandrian.—(6) The Greek liturgy of "S. Mark" is at least as ancient as the v. century, though the earliest extant MS. is of the XIIth. Like the liturgy of James it was modified under Byzantine influence. Its principal divergence from other rites is in the interruption of the Preface for the Great Prayer of Intercession. So we have the theme *vere dignum et justum;* then the Intercession; after which comes the theme of the seraphim with the 'Holy, holy, holy,' immediately followed by the words of institution. The liturgy of the Egyptian Church is, however, now represented by (7) The Coptic. The text universally used is the Coptic of S. Basil; but there are two alternative *anaphoræ* of "S. Mark or S. Cyril" & of S. Gregory Nazianzen. (8) The Ethiopic, or Abyssinian Jacobite, liturgy, with "the anaphora of the Apostles," is employed in Abyssinia. This anaphora is in all its main lines the same as that of "Mark or Cyril" which is the most ancient of the 3 Coptic anaphoræ, & often reproduces with great exactness the 'liturgy of S. Mark': indeed if we join the usual 'ordinary' of the Coptic of Basil with the anaphora of Cyril we get a Coptic liturgy which reproduces the Greek liturgy of S. Mark. (Duchesne.)

[For the Patriarchal divisions of Christendom, see *Ecclesiastical Rome.*]

B

GENERAL SCHEME OF THE CHRISTIAN LITURGY.

ii.–IV. CENTURY.

i. Readings from the Scriptures interspersed with Psalms.
ii. Sermons.
iii. People's oblation of Bread & Wine.
iv. The Prayers.
v. Kiss of Peace interchanged.
vi. A portion of the oblations is prepared & brought to the holy table by the deacon—who mixes the cup with water & wine.
vii. Eucharistic Prayer.
viii. "Amen!" Acclamation & assent of the people to the eucharistic prayer & invocation.
ix. Ritual Fraction by the President.
x. Fraction for distribution, performed by the deacons.
xi. The Lord's Prayer (before, or after, the Fraction).
xii. Communion.*

* Both bread & wine were, in Justin's time, ministered by the deacons.

ROMAN LITURGY ON SUNDAY IV. CENTURY.	SYRIAN LITURGY ON SUNDAY IV. CENTURY.
LECTIONS *read by a lector.* (*Deacon calls for silence before the lections.*) Prophecy. Psalm. Epistle. Psalm—*At Easter :* Alleluia. Diaconal prayers or litanies for catechumens. Bishop salutes the assembly: Pax vobis ! COLLECT or summing-up prayer over the people. Dismissal of catechumens & penitents by the deacon.	LECTIONS *read by lectors.* (*Deacon calls for silence.*) Law. Prophets. Acts. Epistle. With PSALMODY† & antiphons between the readings. GOSPEL *read by the deacon.* Presbyters exhort in turn.‡ Bishop salutes the assembly. The bishop's HOMILY. The deacon dismisses the heathen. Diaconal litany recited for catechumens to which people respond *Kyrie.* Catechumens blest by bishop & dismissed by deacon. The same for the penitents.
GOSPEL *read by the deacon.* The bishop's HOMILY. *All rise.** THE PRAYERS with the diptychs. The deacon spreads the cloth on the holy Table. [Prayer at spreading-the-cloth.] THE OBLATION BY THE FAITHFUL. The bishop's Lavabo.	MASS OF THE FAITHFUL *All rise.* 'Stand upright to offer'§ THE PRAYERS diaconal litany (Synaptē). Episcopal prayer over the diptychs. Bishop salutes the assembly: Pax vobiscum omnibus ! Bishops & presbyters wash their hands, & the bishop puts on a special vestment.‖

* Just. M.

† *Psalmus responsorius*, Ap. Const. ii.

‡ Tertullian; Ap. Const. ii.; Etheria; Chrysostom; Council of Laodicea, sermon of the 'bishops.'

§ Chrysostom says the kiss is given "when the gift is about to be offered"; so that the oblation presumably followed the kiss: for its position here in Antioch at the same date, see Brightman, *Eastern Liturgies* 478–9. Cf. Ambrosian-Roman (p. 275).

‖ (Vestment) Ap. Const. viii.

THE KISS OF PEACE.	THE KISS OF PEACE.
The deacons bring a portion of the bread & a mixed cup of water & wine to the holy table. [Fans.]	Deacons bring gifts to the altar.¶ Fans used.
The Secreta which sums the silent prayers of the people over the oblations.	
Sursum corda !*	Sursum corda !
Sanctus sanctus sanctus !†	Sanctus ! sung by the people.
All stand. EUCHARISTIC PRAYER	*All stand.* ANAPHORA OR EUCHARISTIC PRAYER
and invocation.	with invocation of the holy Spirit.**
All the presbyters present concelebrate.	*All the presbyters present concelebrate.*
The acclamation & assent of the people to the Prayer & invocation	GREAT INTERCESSION & prayer for fruits of the earth, *ending with*
AMEN !	THE LORD'S PRAYER.
INTERCESSION.	People's acclamation: AMEN !††
OIL & FRUITS BLEST‡	A diaconal litany taking up the Bishop's petitions.
Ritual FRACTION§ & commixture.	HOLY THINGS TO THE HOLY !‡‡
Fraction for distribution, by the deacons,‖ & Ostension.	& Ostension.
THE LORD'S PRAYER. [Amen.]	Hosanna ! sung by people.§§

* (Sursum corda) Can. Hipp.; Cyprian; Ethiopic C.O.; Sahidic Ecclesiastical Canons (Egypt); Ap. Const.; Cyril.

† (Sanctus) For Rome, *Lib. Pont.* in Sixt. I.: for East & Egypt, Cyril; Ap. Const.; Chrysos.; Serap.

‡ (Fruits of the earth) 3rd can. Hipp. the oil & fruits are blest after the *precem ;* same in Ap. Const. In E.C.O. after the *epiklesis ;* Serap., at end of mass.

§ (Ritual fraction) Fresco in cappella Greca, catacomb of Priscilla; painted in the time of Justin.

‖ (Fraction for distribution) Justin M. *Apol.* & *ordo* of S. Amand (800) both show that this fraction was never, in Rome, performed by the bishop.

¶ (Gifts to altar) The bread & the mixed cup offered after the kiss, Clem. Alex. *Strom. Pæd*; also Ap. Const.

** (Epiklesis) Cyril; E.C.O.; S.E.C.

†† Duchesne, p. 61, makes the people's acclamation precede the Lord's Prayer: in Cyril it follows it. See text of mass p. 40. Wordsworth (*Sarapion*) compares this Amen—mentioned by Justin, Tertullian, Cyril, Ap. Const.—with i. Cor. xiv. 16.

‡‡ (Hagia tois hagiois) Cyril; E.C.O.; Ap. Const. viii.

§§ (Hosanna) The fraction hymn: 'hymn of praise' E.C.O.; by one singer, S.E.C.; a psalm to which people respond, Chrysostom. But neither Ap. Const. nor Cyril mentions the fraction.

The diaconal litany is mentioned by Ap. Const. & Chrysostom Brightman suggests that it accompanied the fraction. In Rome, in VIII. century, psl. 118. *Beati immaculati in via* was chanted by the deacons during the fraction.

	Fraction &
Communion.	Communion.
	Chanter invites to it with Psalm 33.*
Thanksgiving.	Thanksgiving
	which is made by the bishop on the deacon's invitation.
	Blessing (with imposition of hands).
Deacon dismisses the assembly.	Deacon dismisses the assembly.
	Eulogies.

* *Benedicam Dno. in omni tempore :* it occurs here in Ap. Const. & Cyril.

The deacon's injunction in the Ambrosian to prepare for the kiss at the time of the oblation, suggests that the order in both Roman & Ambrosian was:

Gospel.
[Homily]
[The Prayers]

Diaconal proclamation for the kiss.
Cloth spread.
Oratio super sindonem.
Kiss of Peace.
People's oblation.
Lavabo ?
Gifts brought up.
Secreta or prayer over oblations.
Salutation & Sursum corda !

} This agrees with Justin's order: Readings, Prayers, Kiss, Gifts brought, Anaphora.

(See Ambrosian p. 279.)
Compare the pre-Gregorian & Ambrosian order (above) with:

Ordo of S. Amand (800).	*Roman order to-day* (*text of mass*, pp. 10 *seqq.*).
Gospel.	Gospel.
	(Creed.)
Corporal spread by the deacons.	Corporal spread.
Bishop's lavabo.	
People's oblation.	Offertory sentence (& collection).
Deacons' lavabo.	A bishop's lavabo.
Gifts brought up.	Gifts brought up.
	(Incense.)
	The usual lavabo.
	Orate fratres & secret *oratio super oblata*, with ekphonesis.
	Salutation & Sursum corda !

In the III. century the primitive order was modified & complicated by the creation of classes within the community —the catechumens & penitents. In the IV. & V. centuries certain acts & moments were chosen as affording scope for ritual—the *gospel* was brought in in procession, it was censed, kissed after the reading, & the deacon who read it was blest. In the East, the gifts came gradually to be prepared before the liturgy (the *prothesis*), & gifts, altar, & bema were censed. In Rome, *the entry of the celebrant*, & in both East & West the *signing* of the gifts & the *ostension* before communion, were other opportunities chosen for ritual. The baptismal creed was, in the East, introduced into the liturgy, antiphons & chants supplemented the psalmody, & the trisagion & cheroubikon date respectively from the V. & VI. centuries. The long formulæ, prayers, collects, lections, & psalms, were shortened by Basil & then by Chrysostom in the East, & in Rome in the early V. century & again by S. Gregory.

Things lost in Rome.	*Things lost in the East.*
(*a*) Mass & dismissal of catechumens.	(*a*) The people's oblation.
(*b*) The lesson from the Prophets (p. 25*n*).	[The lesson from the prophets has been lost in the Greek rite, & the kiss is there confined to the bema.]
(*c*) Congregational psalmody.	
[The procession with the gospel & the kiss of peace are now confined to the bema or sanctuary.]	
(*d*) The diaconal prayers & litanies.	
(*e*) The prayers of the faithful.	
(*f*) The diptych prayers at the offertory.	
(*g*) The solemn invocation following the words of institution.	
(*h*) The fraction for distribution.*	
(*i*) The eulogies.	
	With these exceptions the East has kept all which Rome has lost.

GREEK LITURGY OF S. CHRYSOSTOM.

PROTHESIS, during which the fraction for Communion takes place.

Public rite: Diaconal Litany (Synaptê).

Ist Antiphon [*or* typica, *i.e.*, psl.] & Prayer of the Antiphon.

Little litany, with *Kyrie.*

IInd Antiphon [*or* typica] & Prayer of the Antiphon.

Choir chants the *Homogenês.*

Little litany.

IIIrd Antiphon [*or* the Beatitudes] & Prayer of the Antiphon.

LITTLE ENTRANCE WITH THE GOSPELS.

Alleluia.

Troparia (hymns) of the day.

Chant of the *Trisagion.*

Epistle, with Alleluia & verse.

GOSPEL

[preceded by a prayer.]

Deacon reads the Diptychs.

Prayers for the catechumens & dismissals.

(MASS OF THE FAITHFUL) 1st Prayer of the faithful.

(Choir: Kyrie eleison !
Deacon: Wisdom !)

2nd Prayer of faithful.

(same)

Hymn *Cheroubikon* sung, with Alleluia

&

THE GREAT ENTRANCE

Incense.

(Ikonostasis closed.) Diaconal litanies.

(Priests' Prayer over the oblation.)

(Ikonostasis opened.) Blessing.

KISS OF PEACE.

CREED.

* This naturally disappeared when mass no longer imported a communion of the people; & was rendered impossible when particles were substituted, in the West, for whole bread.

ANAPHORA
(*Sursum corda !* etc.)
(Ikonostasis closed.)
Epiklêsis.
Chant in honour of the Blessed Virgin.
Mementoes of living & dead.
Deacon comes before the great door.
(Ikonostasis closed.) Diaconal litany with *Kyrie.*
LORD'S PRAYER.
Blessing.

HAGIA HAGIOIS & OSTENSION.
Ritual fraction, & hot water is added to the cup.
Chant (kinonicon) during priest's communion.
(Ikonostasis opened). COMMUNION, & chant.
2nd Ostension.
Diaconal litany with *Kyrie.*
Celebrant recites a prayer of blessing before the ikon of Christ.
Antidoron.*

ARMENIAN SOLEMN MASS. (Byzantine Liturgy of S. Basil.)

(*Curtain drawn*). At the *Prothesis,* the preparation of the gifts.
(*Curtain withdrawn*). The altars in the church are censed.
(*Mass of catechumens*). Entrance with the Gospel, *Trisagion* sung (incense & flabelli).
Diaconal litanies. Two lections from the Prophets & Epistles, Alleluia, Gospel, Creed, the Common Prayers.
Procession of the *oblata* to the altar; hymn *Cheroubikon* sung. Deacon & priest alternate psalm "Lift up your heads." Receiving the gifts from the deacons, priest says: "Blessed is He that cometh in the name of the Lord"; & burns incense.
Priest takes off the crown, receives the gifts from the deacon & (*Mass of the faithful*) washes his hands. Prayer of S. Athanasius.
(At the same time the deacons dismiss the catechumens.)
Kiss of Peace (Latin way; or, each bows to his neighbour).
The Anaphora, "It is meet and right" . . .
Consecration & invocation of the holy Spirit. Hymns.
The Host is signed with crosses. (Deacon: Let us worship God !)
The commemorations or "Prayer over the diptychs"—celebrant & clerks alternate the prayers.
The Lord's Prayer, chanted by choir & people.
(Deacon: Let us worship God !)
The Ostension, or showing of the consecrated elements.
(*Curtain drawn*). Alleluia sung. The Commixture, Fraction, & Communion.
Thanksgiving; clerks sing & pray. Celebrant prays privately.
(*Curtain withdrawn*). Descent from the altar. Last gospel, S. John I.
Dismissal of people by the deacon.
Priest makes the sign of the cross: "Go in peace and the Lord be with you all."
Distribution of the blest bread by the deacons at the rails.

* Distributed by the bishop or other celebrant.

SOLEMN COPTIC LITURGY (*in Egypt*).

The *Ordinary* of the mass is the Coptic of S. Basil, with the *Anaphora* ' of Mark or Cyril.'

[The office of the Morning Incense which, in whole or in part, usually precedes it, is omitted.]

Celebrant says the Prayer of Preparation, & choir begins the *Alleluia*, which is continued later when the gifts are carried round the altar.

He kisses the altar, chooses & prepares the oblation bread & the wine, & washes his hands (" I will wash my hands among the innocent," Psl. xxv.).

He prays: " Grant O Lord that our sacrifice may be accepted in thy sight." Then walks round the altar with the Gifts & says Mementoes for those who have made the offerings (" those who have brought these Gifts & those for whom they have brought them").

Having signed the Gifts & the people he says aloud the Prayer of Thanksgiving (people: *Kyrie eleison !*)

The Prayer of Oblation, with *pointing*, follows; & the celebrant kisses & then a second time perambulates the altar.

Images incensed.

Epistle.

Censing.

Lesson from the Acts.

Gospel (see p. 74*n*)

(*which is kissed and incensed*).

MASS OF THE FAITHFUL.

Prayer of the faithful (' prayer of the veil ') with diaconal prayers & people's *Kyrie*.

Celebrant reads the 3 prayers for peace, for the bishop, & for the congregations. He offers incense.

Nicene Creed (said by the people).

Lavabo.

Kiss of Peace.

THE COPTIC ANAPHORA OF MARK OR CYRIL.	*with which compare*	THE ABYSSINIAN ANAPHORA OF THE APOSTLES.
Lift up your hearts ! (anō humōn tas kardias !) It is truly meet & right . . .		Lift up your hearts !
		Preface begins: We give Thee thanks who in the last days didst send unto us Thy Son . . . the Redeemer . . . the Angel of Thy counsel, who is the Word from Thee.
The Great Prayer of Intercession and Mementoes (alternated by deacon & celebrant.) People: *Kyrie*.		The Great Prayer of Intercession.
Preface of the anaphora continued (the theme of the seraphim, & the ' Holy, holy, holy'). Truly heaven & earth are full of Thy holy glory . . . Through the descent of Thy holy Spirit . . . blessing, bless. People's *Amen* (3 times).		Celebrant continues the Preface (theme of the seraphim, & ' Holy, holy, holy '). Truly the heavens & earth are full of the holiness of Thy glory.
		Incensing.

Words of Institution.
At both bread & cup: "He blessed it." The People: Amen! "He hallowed it." The People: Amen!
After "Do this in remembrance of me," the people say: "We believe it, & confess it, & glorify." And the celebrant thereupon *points* & continues "For as often as ye shall eat of this bread," etc.
The Epiklesis (which is long).
The Consignation.

The Fraction.
(The Prayer for the Lord's Prayer is said meanwhile.)
Lord's Prayer (said by the people).

Ostension (*Ta hagia* etc.) Consignation again & Commixture with Prayers before Communion.
The Communion.
People cry, Alleluia!

Thanksgiving Prayer & Prayer 'of Inclination.'

The Dismissal.

Words of Institution.
The People: Amen Amen Amen: We believe & confess: we praise Thee. . . . This is true: we believe it.
After the cup, the People: Amen (thrice).
After "As oft as ye do," the people: We show thy death, O Lord, & Thy holy resurrection . . .

Epiklesis.
The Consignation.
People: Amen!
Celebrant: "Blessed is he that cometh in the name of the Lord!"
Lord's Prayer (said by the people) & the Fraction.
The Confession Prayer.
(Cf. Didachē c. xiv., see p. 13.)
Mementoes of those present & of the dead.
Holy things for the holy!
Consignation & Commixture.
Prayers before Communion.
The Communion.
The People say: Our Father who art in heaven, lead us not into temptation (3 times).
The Prayer of the imposition of the hand ('the inclination,' or blessing).
Dismissal.

The liturgy of S. Basil is used by the Copts on all days except 4, namely, the Christmas midnight masses, Epiphany, and Easter (when S. Gregory Nazianzen is used) and on the Friday before Palm Sunday, which is the only day in the year on which the anaphora of Mark or Cyril' (above) is used.

AMBROSIAN SOLEMN MASS ON SUNDAY.

℣. *Confitemini Domino* . . .
℟. *Quoniam* . . .
Confiteor, as in Roman.
℣. *Adjutorium nostrum* . . .
℟. *Qui fecit* . . .

℣. *Sit nomen Domini* . . .
℟. *Ex hoc* . . .
Ingressa (*introit*).
Dominus vobiscum.*
Gloria & *Kyrie*.

* The celebrant does not turn at any of these salutations. The disposition of the ancient altar is supposed, at which he always faced the people. There are now 8 salutations in the Roman, 10 in the Ambrosian, and 5 in the Greek rite.

On Sundays in Lent the *Preces** are said, with *Domine miserere & Kyrie eleison.* (In place of the *Gloria.*)

2nd salutation.
Oratio super populum. (*Collect.*)
Prophecy & *psalmellus.*
3rd salutation.
(Deacon calls for silence.) Epistle.
Alleluia or *psalmellus.*
4th salutation.
Gospel.
5th salutation & *Kyrie.*
Antiphon of the Gospel.†
℣. *Pacem habete.*
℟. *Ad te Domine.*‡
6th salutation.
The corporal is spread.
Oratio super sindonem.§

In the Metropolitan church of Milan here follows the oblation of bread & wine: 2 men & 2 women elders (the *vecchioni*), wearing a special dress, come up in turn, surrounded by others; & present bread & wine—3 hosts & a silver cruet; the celebrant, accompanied by deacon & subdeacon who carry 2 silver vessels, goes to receive the oblations as did the pope in Rome in the VIII. & IX. centuries. This primitive rite—retained longer in Rome than elsewhere—has to-day its chief record at Milan.

The bread & wine are prepared, & the gifts & altar censed.
Offertory sentence.
7th salutation.
Creed.
8th salutation.
Oratio super oblata (*secret*)
9th salutation, then:
Sursum corda!
Lavabo before the *qui pridie* at the consecration.
Fraction.
Commixture.
Antiphon at the fraction—*confractorium.*
Lord's Prayer.
Pax et communicatio domini nostri Jesu Christi sit semper vobiscum!‖

* These prayers used to be common to all liturgies; we still have them in Rome on Good Friday, the Irish Stowe missal preserved them, and they occur in S. Basil, S. Chrysostom, & the Armenian liturgy. The *prières du prône* in French churches, between gospel & sermon, record the *Prayers of the Faithful* lost both in Rome & Milan.

† The antiphons from Antioch introduced by Ambrose. They did not reach Rome till the V. century.

‡ Here, anciently, the kiss of peace was given.

§ This prayer at the spreading of the altar cloth probably formed part of the Roman liturgy also. It represents the first prayer of the faithful at the time of offering.

‖ This takes the place of the Gregorian "*Pax Domini,*" the primitive place in mass for the blessing.

Note that the Ambrosian preserves the exact order of the pre-Gregorian liturgy:

Fraction.
Commixture.
Pater Noster.
Kiss of peace.
Communion.

(Cf. p. 55).

Kiss of peace.
Communion.
Ablutions.
Antiphon at communion—*transitorium* (now said at epistle side).
10th salutation.
Post communion prayers.
11th salutation & *Kyrie.*
Sign of the cross, and: *Benedicat et exaudiat nos deus.*
℟. *Amen.*
Procedamus cum pace.
℟. *In nomine Christi.*
Then the mass concludes as in Roman rite.

C

DIDACHĒ (Διδαχή).

The Διδαχή, or Teaching of the Twelve Apostles, discovered in 1883 by Bryennios Metropolitan of Nicomedia, is a very early Christian document, the place in which it was written, and its date, being variously determined by scholars. The discoverer thinks it was written in Egypt, and with him agree Harnack and Zahn. Antioch, Jerusalem, Asia Minor, Greece, Macedon, Rome, even Constantinople, have been suggested. M. Paul Sabatier places it in Syria or Palestine itself. Funk says preferably Syria, as its place of origin, but that it was much read in Alexandria. It was presumably written among *Jews*, as a reference is made to the days on which the "hypocrites" or Pharisees fast, as though they were round them when it was written. Prof. Harnack places its date between A.D. 120–165, & suggests A.D. 140. M. Sabatier places it in the middle of the I. century, on account of the undeveloped ritual of the Eucharist. Funk considers the Epistle of Barnabas copied from the Διδαχή, & not vice-versâ; he places the former in the reign of Nerva (A.D. 96–98), & dates the Διδαχή to some few years before this. The pre-pauline form of the eucharist (cap. ix.) which begins, as did the Passover, with the 4th Cup of Benediction, suggests a very early date (cf. Luke xxii. 17. The same order is observed in the primitive Statutes of the Apostles. See below).

THE EARLIEST EUCHARISTIC ANAPHORA?

Dom. P. Cagin (*L'Euchologie Latine II. L'Eucharistia. Canon primitif de la Messe*) has collated the Latin Palimpsest of Verona with the Ethiopic Statutes of the Apostles, & has shown that they are two independent versions of the eucharistic portion of the *Statutes*. He concludes that in the Latin palimpsest we have the type of the primitive Christian anaphora before the interpolations of the II. century; the archetype of every Christian liturgy. The source of the Ethiopic Statutes is the Canons of Hippolytus; & the section of the Statutes known as the Ethiopic Church Ordinances is represented to-day in the "Anaphora of the Apostles" used in the liturgy of the Abyssinian

Jacobites. By comparing this anaphora in Brightman (*Eastern Liturgies*), pp. 228-33, with the palimpsest, the close correspondence & sequence of thoughts & words can be realised.

Verona palimpsest.—Gratias tibi referimus, Deus, per dilectum puerum tuum, Iesum Christum, Quem in ultimis temporibus misisti nobis Salvatorem et redemptorem, Et angelum uoluntatis tuae.

Qui est uerbum tuum inseparabilem, Per quem omnia fecisti, Et beneplacitum tibi fuit. Misisti de coelo in matricem uirginis, Quique in utero habitus incarnatus est. Et filius tibi ostensus est; Ex spiritu sancto Et uirgine natus. Qui voluntatem tuam conplens, et populum sanctum tibi adquirens, extendit manus cum pateretur, ut a passione liberaret eos qui in te crediderunt.

Qui cumque traderetur voluntariae passioni, Ut mortem solvat, et uincula diaboli dirumpat, et infernum calcet, et justos inluminet, et terminum figat, et resurrectionem manifestet.

Accipiens panem, Gratias tibi agens, Dixit: Accipite, manducate; hoc est corpus meum quod pro vobis confringetur. Similiter et calicem, Dicens: hic est sanguis meus qui pro vobis effunditur; quando hoc facitis, meam commemorationem facitis.

Memores igitur* mortis et resurrectionis eius

Offerimus tibi† panem et calicem, Gratias tibi agentes, quia nos dignos habuisti ad stare coram te et tibi ministrare.

Et petimus, ut mittas Spiritum tuum sanctum in oblationem sanctae ecclesiae,‡ In unum congregans, des omnibus, qui percipiunt, sanctis, in repletionem Spiritus Sancti, ad confirmationem fidei in veritate, Ut te laudemus et glorificemus per puerum tuum Iesum Christum, Per quem tibi gloria et honor, Patri et Filio cum Sancto Spiritu, in sancta ecclesia tua, et nunc et in saecula saeculorum. Amen.

[In the Anaphora of the Apostles the Lord's Prayer comes immediately after this, following the people's acclamation, & the words of the hosanna: Blessed be he that cometh in the name of the Lord!

In the Verona palimpsest we have *puerum tuum*, "thy child," as in the Didachē passage; but in the "Apostles," we have "thy son." There can be no earlier commemoration of Mary than these, but they resemble the clauses of a creed, whereas in the "Apostles" we have, besides, the liturgic "By the intercession & by the supplication which the Lady of us all, thy parent the holy & immaculate Mary, maketh on our behalf" (p. 47). The words "the oblation of thy holy church gathered together in one, to thee glory & honour for ever & ever" represent exactly the Didachē ix. 4.]

* The *anamnesis*, t. 40, p. 59.

† t. 40, p. 59.

‡ The *epiklesis*, or invocation of the holy spirit.

D

'Showing,' 'declaring,' or pointing (deiknunai; p. 52). This liturgical action is the indication of the gifts as the body & blood of Christ. It has been said that it is altogether absent in liturgies of Roman type, but it is evident that we have it in the prayer *Supplices te rogamus* of our mass; & there is an ancient instance in the phrase *declaratur fermentum* & the name for the fermentum itself "the *declaratum*" in the Liber Pontificalis, *in vita Melchiadis*, & *in Siricio*. Irenaeus uses *apophēnē*, declaring or showing-forth the body of Christ; Basil (*de Spir. Sanc.* xxvii. 66) asks, "What holy man ever bequeathed to us in writing the words of the invocation at the *showing* of the eucharistic bread & of the cup of blessing?" & in the 'liturgy of Basil' we have the same word, *anadeixis*, used, 'showing forth' or 'proclaiming.' The Apostolic Constitutions has: That he (the Holy Spirit) may *declare* (apophēnē) this bread etc.

The action occurs in two places—at the words of institution & at the epiklesis, & appears indeed to be in every liturgy an integral part of the consecration of the species. The Abyssinian Jacobite has: (*Consecration*) And brake & gave to His disciples [*he shall break it*] & said unto them Take, eat: [*pointing*] this bread [*he shall bow himself*] is my body [*pointing*] which is broken for you for forgiveness of sin. Take, drink [*pointing*] this cup: My blood [*pointing*] which is shed for you . . . (*Epiklesis*) And offer to thee this bread [*pointing*] and this cup . . . That thou wouldest send the Holy Ghost & power upon this bread [*pointing*] & over this cup [*pointing*]. . . . May he make it [*he shall bless the bread and the cup 3 times each*] the body & blood of our Lord. . . . The Coptic has: (*Consecration*) [*He shall make the sign on the bread and say*] When He had given thanks. People: Amen. [*2nd sign*] He blessed it. People: Amen. [*3rd sign*] He hallowed it. People: Amen. Over the cup the same 3 signs are made at the same words. [*He shall point with his hands towards the body while saying*] For as often as you shall eat of this bread [*and he shall point towards the Chalice while saying*] & drink of this cup . . . (*Epiklesis*) On this bread & on this cup that they may be changed [*they shall raise their heads & shall sign the host 3 times*] & that he may make this bread the holy body of Christ [*signing the Chalice 3 times*] & this cup, etc. At the *consignature he says* [*placing his right finger upon the host*] The holy body, [*& the same with the Chalice*] & the precious blood. This action is very noticeable in catacomb representations of the eucharistic feast; one or more of the persons at the table is pointing to the bread & wine & the symbolic fish (ichthus). Is this the liturgical action now seen in all liturgies? A similar gesture, however, is invariably described at a feast in Homer—"they stretched forth their hands upon the good cheer spread before them" (Odyss. i. 149, & elsewhere.) But perhaps the action at a eucharistic scene is depicted with a spiritual application: this appears the more probable because in the catacomb of Callistus where a loaf & a fish on a tripod evidently symbolise the eucharist, there are two figures representing the *ecclesia* on either side of it—the woman's figure has the arms extended in prayer, & the male figure points to the bread & fish.

E

THE PENITENTIAL SYSTEM OF THE FIRST CENTURIES* (p. 255 *seq*).

In the *Études*, Batiffol suggests that what Nectarius of Constantinople abolished by his decree was not public confession of which " there was no trace " left in the IV. century, but the office of the presbyter penitentiary; & therefore the scandal which brought about the decree was not the fear of a public confession which would involve a deacon of the Church but the fact that the deacon had been removed from office by the bishop on the private testimony of one person, & that person his accomplice in the sin. Mgr. Batiffol tries to prove that the office of presbyter penitentiary was the permanent factor in the public penance of the Church, the thread which connects the first centuries with the present. His view is that the pope who, as we know, was the only " Priest " at Rome for many centuries (its only *sacerdos*), delegated to his presbyters, in the middle of the III. century, part of his disciplinary powers, as later he was to delegate some of his liturgical. But the paraphernalia of the penitential system was only possible because the sinners of whom it took cognizance were generally few & far between. [When it was not so—as happened during a persecution—it led to many practical difficulties & to schism.] To suppose otherwise—to imagine a presbyter penitentiary ordinarily receiving confessions of *leviora* & *graviora*, is to change the savour of the old penitential discipline & to modify its features out of all recognition. For the paraphernalia of this discipline consisted in assembling the penitents once a year, when the pope prostrated himself by their side with his forehead in the dust; the congregation of the faithful weeping round them. During the period of their penance it was his duty to mark the contrition & the tears of the sinner, & the state of his health so that his penance might be measured by his strength;* & finally it was his to decide in each case when the moment had come for reconciliation. All these (in spite of the office of penitentiary clerks) were episcopal functions even as late as the pontificate of Leo the Great. Of the " seal " of confession, of the rule that you must not confess other people's sins, of the bestowing or withholding of the divine forgiveness, there is for many centuries not a trace in West or East. Such things had & could have no place until private sacramental confession in the modern sense took the place of public avowal of sins.

The early Church appealed neither to the ' keys ' nor to the injunction to forgive as you would be forgiven: & the principle on which it acted can be inferred from the custom, prevailing at some times & places, of giving the communion at the hour of death to those who had done no penance & who died without being reconciled to the Church. [A parallel instance was giving the communion in the

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* *Ut* (sacerdos) *attendat ad confessionem paenitentis, et ad fletus atque lacrimas corrigentis.* Innocent I. to the Bishop of Eugubium, 416.

liturgy itself to those who were not allowed to make the " offering " with their brethren.]

The penitential discipline was not extended to the clergy. One cannot indeed imagine the ' prophet ' or the itinerant ' apostle ' of the *Didachē* who spoke " in the spirit " & was to be received " as the Lord " set before the *ecclesia* at the stool of repentance; because the scandal of his sin would be greater than the edification of his penance. This, no doubt, was the notion at the root of the refusal of penance to the clergy: what is certain is that they could not have been refused one of the sacraments of redemption which the council of Trent declares to be " necessary to salvation."

Not only the clergy but the solitaries, the *monazontes*, did no ecclesiastical penance. Why? Because they were outside that public life of the *ecclesia* which was scandalised by the sins of its neighbours. In Jerome's eyes the man who led the ascetic life & made no avowal of his private sins was ' holy ' compared with the sinning member of the *ecclesia* who did public penance.*

The principle of public penance had, indeed, been the edification of the community among whom the sinner lived. The clerk was excluded because his penance would edify nobody, & the monk was excluded because he did not live the public liturgical life of the *ecclesia*.

The statement of Sozomen that in Rome, somewhere before the middle of the v. century, men were not called upon to make what he stigmatizes as the ' theatrical ' confession in the public church, must not be taken to mean that because the confession had ceased to be made publicly the fault for which the *exomologesis* was done was not known to all. It is not easy to set people in the stocks & conceal their crime, or stop tongues wagging. It was only a few years before Sozomen wrote that such a public penance was performed in Rome, at Jerome's instigation, by a member of one of the great Roman families, in which no element of the ' *theatrum* ' was lacking, & certainly no publicity as regarded the sin. In 459 Leo disapproves the custom of the bishops of Campania who read aloud the *written* confessions of penitents; & his epistles to the Bishops of Vienne & the Bishop of Aquileia show conclusively that no *sacerdotal* function was confided to the penitentiary clerk even as late as after the middle of the v. century. Batiffol says this was so elsewhere in the West, but not in Rome. But what sacerdotal function was committed to the presbyters?

Mgr. Batiffol in his haste to prove too much has lost sight of the nature of a sacrament. He confounds the ministry of the sacrament of penance—that is its form—with clerical ministrations relating to its matter. Whether these ministrations were performed by major or minor clerks is of no importance whatever. The thing of importance is that they never amounted to the ministration of a sacrament. Nothing that was done effected the absolution of the sinner. No early text in fact can be cited for this being regarded as the personal act of any one member of the *ecclesia*. Originally the ritual of penance was like that of the liturgical offering—the bishop was the spokesman

* *Tractatus sive homilia in Psalmis,*

of the community. Once more, during all the period that the penitential discipline was in vigour the reconciliation of sinners operated *in foro externo*.

The confession of faults, as distinguished from the penitential discipline for grave sin, was a monastic exercise, and was introduced into the public life of the Church, like so much else, through the monks. Cf. the work of the Irish S. Columban in the early VII. century. Even as late as the XIIth Gratian, the greatest of canonists, finds as much authority for the sufficiency of contrition as for the obligation of that *oris confessio* which was to be made absolute half a century afterwards.

F

THE MISERERE.

PSALM L. A.V. LI.

Miserere mei, Deus: secundum magnam misericordiam tuam.

Et secundum multitudinem miserationum tuarum: dele iniquitatem meam.

Amplius lava me ab iniquitate mea: et a peccato meo munda me.

Quoniam, iniquitatem meam ego cognosco: et peccatum meum contra me est semper.

Tibi soli peccavi, et malum coram te feci: ut justificeris in sermonibus tuis, et vincas cum judicaris.

Ecce enim in iniquitatibus conceptus sum: et in peccatis concepit me mater mea.

Ecce enim veritatem dilexisti: incerta et occulta sapientiæ tuæ manifestasti mihi.

Asperges me hyssopo et mundabor: lavabis me, et super nivem dealbabor.

Auditui meo dabis gaudium et lætitiam: et exultabunt ossa humiliata.

Averte faciem tuam a peccatis meis: et omnes iniquitates meas dele.

1 Have mercy upon me, O God; according to thy great mercy.

2 And according to the multitude of thy tender mercies: blot out my iniquity.

3 Wash me yet more from my iniquity: and cleanse me from my sin.

4 For I acknowledge my iniquity: & my sin is always before me.

5 Against thee only have I sinned, & done evil in thy sight: that thou mayest be justified in thy words, & mayest overcome when thou art judged.

6 For behold, I was conceived in iniquities: & in sins did my mother conceive me.

7 For behold, thou hast loved truth: the uncertain & hidden things of thy wisdom thou hast made manifest unto me.

8 Thou shalt sprinkle me with hyssop, & I shall be cleansed: thou shalt wash me, & I shall be made whiter than snow.

9 Thou shalt make me hear of joy & gladness: & the bones that were humbled shall rejoice.

10 Turn away thy face from my sins: & blot out all my iniquities.

Cor mundum crea in me, Deus: et spiritum rectum innova in visceribus meis.

Ne projicias me a facie tua: et Spiritum sanctum tuum ne auferas a me.

Redde mihi lætitiam salutaris tui: et spiritu principali confirma me.

Docebo iniquos vias suas: et impii ad te convertentur.

Libera me de sanguinibus, Deus, Deus salutis meæ: et exultabit lingua mea justitiam tuam.

Domine, labia mea aperies: et os meum annuntiabit laudem tuam.

Quoniam si voluisses sacrificium, dedissem utique: holocaustis non delectaberis.

Sacrificium Deo spiritus contribulatus: cor contritum et humiliatum, Deus, non despicies.

Benigne fac, Domine, in bona voluntate tua Sion: ut ædificentur muri Jerusalem.

Tunc acceptabis sacrificium justitiæ, oblationes, et holocausta: tunc imponent super altare tuum vitulos.

11 Create in me a clean heart, O God: & renew a right spirit within my bowels.

12 Cast me not away from thy presence: & take not thy holy Spirit from me.

13 Restore unto me the joy of thy salvation: & strengthen me with a perfect spirit.

14 I will teach the unjust thy ways: & the wicked shall be converted unto thee.

15 Deliver me from bloodguiltiness, O God, thou God of my salvation: & my tongue shall extol thy justice.

16 Thou shalt open my lips, O Lord: & my mouth shall declare thy praise.

17 For if thou hadst desired sacrifice, I would surely have given it: with burnt offerings thou wilt not be delighted.

18 The sacrifice of God is an afflicted spirit: a contrite & humble heart, O God, thou wilt not despise.

19 Deal favourably, O Lord, in thy good will with Sion: that the walls of Jerusalem may be built up.

20 Then shalt thou accept the sacrifice of justice, oblations & whole burnt-offerings: then shall they lay calves upon thine altars.

THE HOUR OF THE AVE MARIA IN ROME THROUGH THE YEAR.

14	*January*	.. ..	5.30 p.m.	1	*August*	.. ..	7.45 p.m.
27	,,	.. ..	5.45 ,,	11	,,	.. ..	7.30 ,,
9	*February*	.. ..	6.0 ,,	21	,,	.. ..	7.15 ,,
22	,,	.. ..	6.15 ,,	31	,,	.. ..	7.0 ,,
7	*March*	.. ..	6.30 ,,	8	*September*	..	6.45 ,,
20	,,	.. ..	6.45 ,,	16	,,	.. ..	6.30 ,,
2	*April*	.. ..	7.0 ,,	24	,,	.. ..	6.15 ,,
15	,,	.. ..	7.15 ,,	4	*October*	.. ..	6.0 ,,
28	,,	.. ..	7.30 ,,	13	,,	.. ..	5.45 ,,
11	*May*	.. ..	7.45 ,,	22	,,	.. ..	5.30 ,,
24	,,	.. ..	8.0 ,,	4	*November*	..	5.15 ,,
11	*June*	.. ..	8.15 ,,	20	,,	.. ..	5.0 ,,
15	*July*	.. ..	8.0 ,,	28	*December*	.. ..	5.15 ,,

Ave Maria is half an hour after sunset, & is periodically altered a $\frac{1}{4}$ of an hour to adjust it to the actual time of this latter. The ecclesiastical reckoning is from one *Ave Maria* to another, hence *Ave Maria*, the end of the day, is at 24 *o'clock ;* & it will be seen, therefore, that all the hours vary with the season. This mode of reckoning must not be confused with that adopted in 1896 by the Italian Government, of computing a day of 24 hours from midnight to midnight.

A second bell rings an hour after the *Ave Maria*, & this marks *un' ora di notte*, the first hour of the night, which is thus calculated to be an hour & a half after sunset.

It is a custom in many places to recite the *de profundis* for the dead at the bell *un' ora di notte;* a "warning from a world out of sight, too much forgotten." This bell dates from the pontificate of Paul V. (1605–1621).

Roman churches are open from sunrise to sunset, except between 12 & 3 p.m. for cleaning. The great Basilicas are open all day. A few churches seldom open, except at an early hour, may be found open on Sunday morning, on the feast day of the titular saint, & on the Station day.

CALENDAR FOR HOLY WEEK.

PALM SUNDAY. Blessing of palms & Procession, the Passion Gospel, & High Mass.

At S. Peter's: 10 a.m. The Procession 10.30. The Passion read between 11.15 & 12.15.

At the Lateran the same ceremony 10 a.m. Station at the Lateran where the Cardinal Penitentiary assists.

In the Armenian rite, at S. Niccolò da Tolentino, 8 a.m., divine office & blessing of palms, 9.30 solemn mass, 4, vespers & the ceremony of opening the door. In the Greek rite, at S. Atanasio, 7 a.m., matins with blessing & distribution of palms, followed by solemn mass. In the Greek-Ruthenian rite, at SS. Sergio & Bacco.

MONDAY. Station at S. Prassede. The relic of the 3 thorns given to this church by S. Louis of France & the flagellation column are exposed to view.

TUESDAY. Station at S. Prisca on the Aventine. On both days Mass of the Presanctified at S. Atanasio at 10.

WEDNESDAY IN HOLY WEEK. Matins of Tenebræ at S. Maria Maggiore, begin about 2¼ hours before the Ave Maria. The same at the Lateran & at S. Peter's.

Station at S. Maria Maggiore, where the Cardinal Penitentiary assists.

The relics are shown two or three times to-day at S. Peter's. See p. 214.

Mass of the Presanctified at S. Atanasio at 10. Nocturn office at 5.30 p.m.

THURSDAY IN HOLY WEEK. Solemn Mass, Blessing of the Oils & Chrism, & procession to the Sepulchre.*

At S. Peter's: about 8.45 a.m. The Chrism is consecrated at 10.15. At 11, at the completion of Mass, the procession to the Sepulchre, after which the relics are shown. The ceremonies are over at 11.30.

At the Lateran, the same ceremonies, the Communion at 10.15, the procession taking place after 11, the Cardinal Vicar officiates.

Afternoon. Matins of Tenebræ at the Lateran, & at S. Peter's, at the same time as yesterday. At S. Peter's at the Ave Maria the *Lavanda* (Washing) of the Papal Altar.

Station at the Lateran. The Cardinal Penitentiary assists at S. Peter's.

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* Pp. 223-7.

At S. Atanasio vespers & concelebrated Pontifical Mass at 9, with Communion of the seminarists of the Greek College. Matins and Lections of the Passion at 4 p.m. After 5th lection adoration of the cross (about 6 p.m.).

At S. Niccolò da Tolentino 8 a.m. Sung Mass & procession. Vespers, & the ceremony of the washing of the feet 3 hours before Ave Maria, the hour thus varying from 3.30 to 4 p.m.; the Vespers take ½ an hour, the psalms etc. before the washing another ½ hour.

FRIDAY IN HOLY WEEK. The Office of Good Friday, Passion Gospel, Adoration of the Cross, Procession back from the Sepulchre, & Mass of the Pre-sanctified.

At S. Croce 10.15 a.m. At the conclusion of Mass Vespers in the apse, after which the relics are shown in the following order: (1) the finger of S. Thomas, (2) two thorns of the crown of thorns, (3) a nail of the cross, (4) the title of the cross, (5) three pieces of the cross. The Mass is over at 12, & the relics are shown just before 12.30.

At S. Peter's & at the Lateran, the same ceremonies at 9.30 a.m.

Between 12 & 3 p.m. or 1 & 4 p.m., the Three Hours are commemorated in many of the churches with preaching & music.

At the Teutonic *Campo Santo* by the Vatican, there is the Way of the Cross, at 3.30 p.m.

The Primaria Associazione della SS. Croce makes a pilgrimage to the basilica of S. Croce each Good Friday, & at 4 p.m. conducts the procession of Penance, composed of all those who desire to enrol themselves (which can be done in the sacristy) wearing a distinctive badge. This is a great & characteristic Roman institution. The Cistercian Order has of late years affiliated the Association, & extended to it the indulgences graces & merits of the Order. After the procession there is a blessing with the relics.

Matins of Tenebræ at S. Peter's & at the Lateran at the same time as on the previous days. See relics, p. 214.

The Matins of Tenebræ with the Miserere on these three days last about 2 hours.

Station at S. Croce, where the Cardinal Vicar performs the morning ceremonies. The Cardinal Penitentiary assists at S. Peter's.

At S. Atanasio, in the Greek Rite, there is a function at 9 a.m. proper to this day, with no mass. At 4.30, Matins of Holy Saturday & about 7 procession of deposition.

At S. Niccolò da Tolentino, in the Armenian Rite, the Hours are recited at 10 a.m., followed by the adoration of the Cross. Vespers and procession of deposition 3 hours before Ave Maria.

SATURDAY OF HOLY WEEK. The great function is at the Lateran. Blessing of the fire, Blessing of the Paschal candle, Blessing of the Font, & Baptisms, Procession with Litanies, general Ordination with High Mass of Easter Eve. This long function begins at the Lateran at 7.15 a.m., & the Cardinal Vicar, as acting Bishop of Rome, officiates. Between 8 & 9 (after the blessing of the Paschal candle & the annunciation of the Pasch) the Prophecies are read. At 9, the procession to the Baptistery. At 9.30 the return procession singing the Litanies, after which, Mass begins; the ' Gloria in Excelsis ' being sung at 10. The Mass & Ordination last till 12.30 or 1.30 p.m., according to the number of persons to be ordained.

Station at the Lateran.

At S. Atanasio, Vespers & Pontifical Mass 9 a.m. After the epistle, laurels are strewn, & the Resurrection is announced outside the church.

At S. Niccolò da Tolentino & at S. Biagio in Via Giulia, in the Armenian Rite, Vespers & the Solemn Easter Mass at 4 p.m.

EASTER SUNDAY. High Mass. At S. Peter's at 10.30 a.m., & at the Lateran, the Gesù, & other churches at about the same hour. See relics, p. 214.

Station at S. Maria Maggiore.

At S. Atanasio at 6 a.m., Office & Mass.

At S. Niccolò da Tolentino, Paschal Nocturn & Matins, at 4 a.m. Office at 7, & Solemn Pontifical Mass. Vespers etc. 3.30-4 p.m.

Before the Vespers at S. Peter's there is the Procession of the Three Maries (*Tre Marie*) commemorating the holy women who went to the Lord's sepulchre on the day of the Resurrection.

On Monday in Holy Week, the Pope gives the Easter Communion to his *Noble Anticamera* of Laymen; on Wednesday, to his Pontifical Household of Ecclesiastics; & on Thursday to the intimates of his ecclesiastical " famiglia " in his private chapel.

The following holy week ceremonies can be seen at the Greco-Sicilian monastery of Basilian monks at Grottaferrata (now accessible by electric tramway):—

WEDNESDAY. 2.30. Mass of the Presanctified.

THURSDAY. 3.30. Washing of the altar with perfumed waters; vespers; Mass of S. Basil with communion of all the monks who are also clergy. After which the abbot washes the feet of 12 monks.

FRIDAY. 10. Adoration of the cross. 7 p.m., after Matins, procession through the town with a rich urn containing the crucifix.

SATURDAY. 10. Vespers & Mass of S. Basil.

ROMAN CALENDAR.

January.

1. Circumcision.
   Station at S. M. in Trastevere.
   Feast of the Most Holy Name of Jesus, at the Gesù & at S. M. sopra Minerva.
   The "Veni Creator" is sung in all the churches.
2. *Octave* of S. Stephen.
   S. Macarius of Alexandria, anchorite (376).
3. *Octave* of S. John.
   S. Antherus, Pope, M. His body lies in S. Silvestro in Capite.
   S. Geneviève (512).
   festa at S. M. in Via, where the French Seminary assists at the solemn Mass.
4. *Octave* of the Holy Innocents.
   S. Titus, Bp., disciple of S. Paul.
   S. Dafrosa, M. Her body lies in S. Bibiana.
5. *Vigil* of Epiphany.
   S. Telesphorus, Pope, M. His body lies in S. Peter's.
   S. Emiliana, V., aunt of S. Gregory, Pope.
6. Epiphany of our Lord Jesus Christ.
   Station at S. Peter's.
   The Three Holy Kings Magi, Gaspar, Melchior, & Baldassar, MM.
   S. Macra, V. M.
7. S. Lucian, Antiochene priest, M. (311).
8. S. Severinus, presbyter of Noricum.
   S. Theophilus, deacon, M.
9. SS. Celsus & Julian, MM.
   S. Marcionilla, M., mother of S. Celsus, & Basilissa, V., wife of S. Julian. S. Peter, Bp., brother of S, Basil.
10. S. Agatho, Pope, C. His body lies in S. Peter's.
    S. Nicanor, M., one of the 7 first deacons.
11. S. Hyginus, Pope, M. His body lies in S. Peter's.
12. S. Tatiana, Roman M.
    Martyrdom of the 42 holy monks of the Order of St Basil.
13. *Octave* of the Epiphany.
    S. Leontius, Bp. C. S. Viventius, C. S. Glafire, V.
14. S. Hilary, Bp. C. & Doctor.
    S. Malachy, prophet. S. Felix (of Nola), priest, M.
    S. Macrina, aunt of S. Basil.
15. S. Paul, the first Hermit.
    S. John Calibita, C., Basilian monk. S. Maurus, Abbat.
    S. Secundina, V. M.
16. S. Marcellus, Pope, M. His body rests in his church.
    Feast of S. Berardus & 2 other priests, & 2 lay brothers, the first Franciscan MM.
17. S. Antony, Abbat. **Blessing of the horses at S. Eusebio.**
18. Chair of S. Peter in Rome.
    S. Prisca, V. M., *festa* at her church on the Aventine.
19. S. Canute, King of Denmark, M.
    SS. Marius & Marta, noble Persians, with their children, martyred on Via Cornelia outside Porta S. Pancrazio.
    S. Fulgentius, Augustinian Bp.

20. S. Fabian, Pope, M., (His body lies in S. Prassede) & S. Sebastian, M., whose body lies at his basilica.
21. S. Agnes, noble Roman, V.M. (Her head is venerated at the Sancta Sanctorum.) **Blessing of the lambs at S. Agnes fuori.**
S. Epiphanius, Bp. of Pavia.
S. Publius, Bp. M.
22. SS. Vincent & Anastasius. The body of S. Anastasius lies at Tre Fontane.
Cappella Papale in the Apostolic Palace for the memory of Benedict XV.*
23. S. Emerentiana, V. M., Roman (foster sister of S. Agnes). Her body lies at S. Agnese fuori, & the head is at S. Pietro in Vincoli.
S. Ildephonsus of Toledo, Bp. C. S. Parmenas, one of the 7 first deacons. S. Raymond of Pennaforth, C.
24. S. Timothy, disciple of S. Paul, M., & Bp. of Ephesus.
S. Felicianus, Bp. of Foligno.
25. Conversion of S. Paul.
S. Ananias, Bp. M., one of the 72 Disciples, the baptizer of S. Paul.
26. S. Polycarp, M., Disciple of S. John the Evangelist, & created by him Bp. of Smyrna.
S. Paula, Roman matron. Feast at S. Girolamo della Carità, where was her house.
S. Bathilde, Queen of France.
27. S. Vitalian, Pope, C. His body lies in S. Peter's.
S. John Chrysostom, Bp. C. & Doctor. His body lies in S. Peter's.
28. S. Agnes *Secundo ;* Apparition of S. Agnes, V. M.
S. Flavian, M. His body lies in S. Pantaleo.
29. S. Francis of Sales, Bp. C., & Doctor.
30. S. Martina, V. M.
S. Felix IV., Pope C. His body lies in S. Peter's.
B. Sebastian Valfré, Oratorian.
31. S. Peter Nolasco, C.
SS. Cirus & John, MM.
S. Geminianus, Bp.
To-day & to-morrow at Vespers, the subterranean church of S. Clemente is illuminated.

February.

1. *Fast & Vigil* in Rome.
S. Ignatius, Bp. of Antioch, M. His body lies in S. Clemente.
S. Severus, Bp. of Ravenna.
S. Ephrem, Deacon of Edessa.
2. Purification of B.V.M. *Station* at S. Lorenzo fuori.
S. Cornelius the centurion, baptized & created Bp. of Cæsarea by S. Peter.
3. S. Dionysius, Pope, C. His body lies in S. Silvestro in Capite.
S. Blaise, Bp. M.
4. S. Andrew Corsini, Bp. C.
S. Eutychius, M. His body lies at S. Lorenzo in Damaso.
5. S. Agata, V. M.
SS. Peter Baptist & 22 companions, Japanese MM. Their relics are in the room of S. Francis at S. Francesco a Ripa.
6. S. Titus, Bp. C.
S. Dorothea, V. M.
S. Hyacintha Mariscotti, V of 3rd order of S. Francis.

* Tickets necessary.

Anniversary of the creation of Pius XI.

7. S. Romuald, Abbat.
   Anniversary of the death of Pius IX., at S. Lorenzo-outside-the-walls.
8. S. John de Matha, C., founder of the Trinitarians. **His room is visited at the Arch of Dolabella.**
   S. Peter Aldobrandini, Card. Bp. of Albano.
9. S. Zosimus, Pope, C.
   S. Apollonia, V. M.
   Distribution of dowries in S. Agostino.
10. S. Scholastica, V., Abbess.
    S. William, Abbat.
11. Apparition of Our Lady of Lourdes.
    The Seven Founders of the Servites.
    S. Lucius, Bp., & companion MM. Their bodies lie in S. Paolo fuori.
12. S. Eulalia, V. M.
    Anniversary of the Coronation of Pius XI.
    Cappella Papale in the Apostolic Palace.*
    S. Meletius, Patriarch of Antioch.
    S. Eufrosina, V., Carmelite.
13. S. Gregory II., Pope, C. His body lies in S. Peter's.
    S. Catherine Ricci, V., Dominican.
    B. Beatrice, V., Carthusian.
    At S. Apollinare *festa* of the prodigious image in the portico.
14. S. Valentine, priest. Part of his body lies in the Chapel of S. Zeno at S. Prassede, & part in that of S. Nicholas of Tolentino at S. Agostino.
15. SS. Faustinus, priest, & Jovita, deacon, MM. & brethren.
16. B. Gregory X., Pope, C.
17. S. Faustinus & 44 Roman MM.
18. S. Simeon, Bp. of Jerusalem.
19. S. Gabinus, priest, M.
20. S. Leo, Bp. C. His body lies in S. Martino. SS. Zenobius & a glorious multitude of MM.
21. S. Eleonora, V.
22. Chair of S. Peter at Antioch.
    S. Margaret of Cortona.
23. S. Peter Damian, Bp. C., Cardinal & Doctor of the Church. (1072.) A relic is shown at S. Gregorio.
24. S. Matthias, Apostle. His body lies in S. M. Maggiore.
25. S. Primitiva, M.
    S. Felix III., Pope, C. His body lies in S. Paolo fuori.
    S. Constantia, daughter of Constantine.
26. S. Alexander, Bp. S. Nestor, Bp. M.
27. S. Alexander, & 3 other Roman MM.
28. S. Macarius, & 3 other Roman MM.
    S. Leander, Bp. C.

March.

1. SS. Nicephorus & companion MM.
   S. Albinus, Bp., Canon Regular.
2. S. Simplicius, Pope, C. His body lies in S. Peter's.
   B. Henry Suso, C., Dominican.
3. S. Cunegonda, V.
   S. Titianus, Bp. S. Lucidus, M.
4. S. Lucius, Pope, M. His body lies in S. Cecilia.
   S. Casimir of Poland. S. Romeo, Carmelite.

* Tickets necessary

5. S. John Joseph of the Cross, of the order of discalced minorites of S. Peter of Alcantara.
   S. Foca, M. Her body lies in S. Marcello.
6. S. Conon, M. S. Colette Boilet, V., Franciscan. B. Jordan, Dominican. B. Joanna Maria Bonomi, Benedictine.
7. S. Thomas Aquinas, C. & Doctor, Dominican.
   SS. Perpetua & Felicitas, MM.
8. S. John of God.
9. S. Frances of Rome.
   S. Catherine of Bologna.
10. Holy Forty Martyrs of Sebaste.
11. S. Eulogius, priest, M. S. Sophronius, Patriarch of Jerusalem. S. Peter Hispanus, C.
12. S. Gregory the Great, Pope, C., & Doctor.
    S. Fina, V.
13. S. Ansovino, Bp. C.
    S. Euphrasia, V., Carmelite.
14. The 47 MM. baptized by S. Peter in the Mamertine prisons.
    S. Matilda, Queen of Germany.
15. S. Zacharias, Pope, C.
    S. Longinus, soldier, M. His arm is shown in S. Peter's.
16. S. Agapitus, Bp. C.
    S. Torello, Vallombrosian Hermit.
    In the chapel within Palazzo Massimo, *festa* **in memory of the miracle of S. Philip Neri, by whose prayers Paul Massimo was restored to life A.D. 1583.**
17. S. Patrick, Bp., Apostle of Ireland; feast in S. Agata de' Goti, & in S. Isidoro.
    S. Joseph of Arimathea. In S. Peter's an arm is shown.
18. S. Gabriel, Archangel.
    S. Cyril of Jerusalem.
    Manifestation of the Madonna of Savona, feast in S. Niccolò da Tolentino.
19. S. Joseph, Spouse of the Blessed Virgin Mary. General Holiday.
    SS. Landoaldus, Roman priest, & Amantius, deacon, sent to preach the Gospel in Gandia by S. Martin, Pope.
20. S. Photina, the Samaritan, Joseph & Victor, her sons, Parasceve & Ciriaca, her sisters, MM.
    The "Reliquary of S. Gregory the Great" is shown in the Chapel of S. Helena at S Croce, where there is the *Sagra*.
21. S. Benedict, Abbat.
22. S. Catherine Fieschi (S. Catherine of Genoa).
    S. Octavian, Archdeacon, M. S. Lea, Roman. S. Catherine, V., daughter of S. Brigid.
23. SS. Domitius & his companion MM.
24. SS. Romulus & Secundus, brethren, MM.
25. Annunciation of the Blessed Virgin Mary. The first of all the Mysteries of Redemption. Feast in S. M. sopra Minerva.
    S. Dismas, the penitent thief (*il buon ladro*). A part of his cross is preserved at S. Croce.
26. S. Castulus, M.
27. S. Alexander, soldier, M. S. Rupert, Bp. C.
28. S. Sixtus III., Pope, C. His body lies in S. Lorenzo fuori.
    The picture of the Saviour is uncovered at the Scala Santa.
29. S. Cyrillus, deacon, M.

30. S. Quirinus, tribune, M., baptized by S. Alexander, Pope. His body lies in S. Silvestro in Capite.
B. Angela of Foligno, 3rd order of S. Francis.
31. S. Balbina, V. Her body lies in her church, where there is the feast.
SS. Cornelius, Theodulus, & companion MM. of Algiers.

April.

1. S. Hugo, Bp. S. Venantius, Bp. M.
2. S. Francis of Paola in Calabria.
3. S. Benedict, called *il Moro*, C., Franciscan (1589). S. Richard, Bp. (of Chichester).
4. S. Isidore of Seville, Abp. & Doctor.
S. Plato, monk. S. Zosimus, anchorite.
5. S. Vincent Ferrer, Dominican.
S. Irene, V. M., protector against lightning & tempests.
6. S. Sixtus, I., Pope, M. His body lies in S. Peter's.
B. Catherine of Pallanzia, V., Augustinian.
B. Joanna of Segni, Tertiary.
7. S. Celestine, Pope, C. His body lies in S. Prassede.
S. Saturninus, Bp. S. Hegesippus, the historian. B. Juliana Flamminga, V., Augustinian.
8. S. Mary the Egyptian. S. Albert, Patriarch of Jerusalem.
Anniversary of the dedication of SS. Pietro & Marcellino near the Lateran.
9. S. Mary Cleophas.
S. Prochorus, M., one of the 7 first deacons.
10. S. Pompeius, M.
S. Ezechiel, prophet.
Anniversary of the dedication of S. Alessio on the Aventine.
11. S. Leo the Great, Pope, C., & Doctor. His body lies in S. Peter's.
SS. Donnius, Bp., & 8 soldiers, MM., whose bodies lie in S. Giovanni in Fonte (the Lateran Baptistery).
12. S. Julius, Pope, C. His body lies in S. M. in Trastevere.
S. Constantinus, Bp. C.
13. S. Hermengildus, King, M. S. Ida, V., Benedictine.
14. S. Justin the philosopher, M. His body lies at the Cappuccini.
SS. Tiburtius Valerian & Maximus, converted by S. Cecilia. Their bodies lie in her church.
S. Liduvina, V.
15. SS. Basilissa & Anastasia, noble Romans, MM., disciples of the Apostles. Their bodies lie in S. M. della Pace.
SS. Maximus, Olympias, Eutychius & Crescentius, MM.
16. S. Benedict Joseph Labre.
In S. John Lateran a commemoration is made of the translation of the heads of the Apostles Peter & Paul from the Sancta Sanctorum. In the Basilica there is a *Station*, **& the aforesaid relics are shown.**
17. S. Anicetus, Pope, M. Feast at his church in Palazzo Altemps.
S. Innocent, Bp. C.
18. S. Eleutherius, Bp. M. His body lies in S. Susanna. S. Apollonius, Roman Senator, M.
S. Amedeus de' Amidei, one of the 7 Founders of the *Servi di Maria*, feast in the Servite churches.

19. S. Leo IX., Pope, C. His body lies in S. Peter's. S. Timon, M., one of the 7 first deacons.
B. Corradus of Ascoli, Franciscan.
20. S. Agnes of Montepulciano, V., Dominican.
21. S. Anselm, Abp. of Canterbury, & Doctor.
S. Silvius, M.
The Birthday of Rome. On this day Romulus began the building of the city.
22. SS. Soter & Caius, Popes, MM. The body of S. Sotor lies in S. Martino ai Monti.
S. Leonidas, the philosopher, M.
23. S. George, M. Feast at his church S. Giorgio in Velabro, where his head is shown.
S. Adalbertus, Bp. M.
24. S. Fidelis of Sigmaringa, Cappuccino, protomartyr of Propaganda Fide. Feasts in Propaganda Fide & in the Cappuccini.
25. S. Mark Evangelist, disciple & interpreter of S. Peter. Feast at S. Marco.
Day of the Greater Litanies. *Station* at S. Peter's.
S. Anianus, disciple of Mark.
26. S. Cletus, Pope, M. His body lies in S. Peter's.
S. Marcellinus, Pope, M.
BB. Dominic & Gregory, Dominicans.
Manifestation of Our Lady of Good Counsel in S. Maria de' Monti, 1579.
27. S. Anastasius, Pope, C. His body lies in S. Martino.
S. Zita, V., Patron of servant girls.
S. Peter Armengaudius, M., of the Order of Mercy.
B. Peter Canisius, S.J.
B. Jeanne Marie de Maillé, 3rd order of S. Francis, 1414.
28. S. Paul of the Cross. His body lies at SS. Giovanni e Paolo, where the feast is kept.
SS. Vitale & Valeria, MM. Feast at S. Vitale.
29. S. Peter of Verona, M., Dominican. Feast at the Minerva, **where olives are blest against lightning & tempest.**
S. Hugo, Abbat.
S. Robert, first Cistercian Abbat.
30. S. Catherine Benincasa of Siena, V., Dominican, conprotectrix of Rome. Feast at S. M. sopra Minerva, where her body lies.
S. Maximus, M.
SS. Marianus & companion MM.
S. Pellegrinus Laziosi of Forli, Servite.

May.

1. SS. Philip & James Minor, Apostles, con-protectors of Rome. Feast at the Apostoli, where their bodies lie.
S. Patience, mother of S. Laurence.
S. Jeremy, prophet, M.
2. S. Athanasius, Bp. & Doctor. Feast, in the Greek Rite, at his church (9. a.m.).
3. Re-finding of the Holy Cross by S. Helena, Empress. **Feast at S. Croce, where the relics of the Passion are 3 times shown this day.**
SS. Alexander, Pope, M., Eventius & Theodulus, MM. Their bodies lie in S. Sabina.
S. Juvenal, Bp. C. SS. Sostegno & Uguccione, 2 of the 7 Founders of the Servites.

Feast of our Lady of Good Counsel in S. Lorenzo in Lucina.

4. S. Monica, mother of S. Augustine.
   S. Antonia, M.
   Feast of the Sacred *Sindone* (winding sheet) in the church of the Sudario near the Gesù.
5. S. Pius V., Pope, C., Dominican. His body lies in S. Maria Maggiore, **where it is visited,** and there is a feast kept.
   S. Virginia, M. Her body was found in the cemetery of Callistus in 1827.
   S. Angelo, M., Carmelite.
6. Martyrdom of S. John, Apostle & Evangelist. Feast at S. Giovanni a Porta Latina. **The chains, the cup of poison, & a box containing a part of his vestment are shown.** The chapter of the Lateran assists at the solemn mass at 9.30 a.m., & at Vespers at 21 o'clock.
   S. John Damascene.
   S. Benedicta, V.
   Dedication of the Church of S. M. in Cosmedin.
7. S. Benedict II., Pope, C. His body lies in S. Peter's.
   S. Stanislaus, Bp. M. SS. Flavius, Augustus, & Augustinus, MM., brethren.
8. Apparition of S. Michael the Archangel on Monte Gargano. S. Victor, soldier, M. In S. M. della Vittoria feast of the Translation of the Image there.
   Sagra at S. Cecilia.
9. S. Gregory Nazianzen, Patriarch of Constantinople, & Doctor. His body lies in S. Peter's.
10. S. Antoninus, Abp. of Florence, Dominican.
    SS. Gordianus & Epimachus, MM. Their bodies lie in S. John Lateran.
    Sagra at S. Lorenzo fuori, S. Giovanni a Porta Latina, & S. Anastasia.
11. S. Francis of Jerome, C., S.J.
12. SS. Nereus & Achilleus, MM., S. Flavia Domitilla, V. M. Feast at their church, where their bodies lie. In S. M. in Vallicella, their heads are shown.
    S. Pancratius, M. At his church is the feast, and his body lies there.
    S. Dionysius, M.
    Sagra at S. Nicola in Carcere.
13. S. Gliceria, Roman M.
    S. Peter Regaladus, Franciscan.
    Sagra in S. Maria ad Martyres (Pantheon) & in S. Silvestro.
14. S. Paschal I., Pope, C. His body lies in S. Peter's.
    S. Boniface, M. His body lies in S. Alessio.
15. S. Isidore, Ploughman. Feast in his church.
    S. Torquatus, Bp., created in Rome by S. Peter.
    S. Cæsar, Bp. M. S. Emma, V. M.
    S. John Baptist de la Salle.
16. S. Ubaldus, Bp. of Gubbio, Canon Regular.
    S. John Nepomuck, priest, M., protector & advocate of Good Fame.
17. S. Paschal of Babylon, Franciscan laic.
    Sagra in S. Tommaso in Parione, & in S. Teodoro.
18. S. Venantius, M., protector against falls. S. Alexandra, V. M. S. Felix of Cantalice, lay Capuchin. His body lies at the Cappuccini.

19. S. Pudentiana, V. Feast at her church.
S. Celestine V^th, Pope.
S. Pudens, Roman Senator, father of S. Pudentiana.
S. Ivo, priest, 3rd order of S. Francis, advocate of the poor. Feast at St Lucia della Tinta.
20. S. Bernardine of Siena, C., Franciscan.
S. Basilla, V., Roman M. under Valerian.
S. Plautilla, Roman Matron, baptized by S. Peter.
21. S. Valens, Bp. M.
S. Maria of Cervellione, V., Order of Mercy, protector of seamen.
S. Secundinus, M.
22. S. Julia, V. M. SS. Castus & Emilius, MM. SS. Timothy & Companion MM.
S. Actus, Vallombrosian Bp.
S. Rita, widow, Augustinian. Feast at her church & at S. Agostino, & **roses for the sick are blessed.**
23. S. John-Baptist De Rossi, C.
S. Desiderius, Bp. M. S. Umiltà, Vallombrosian (1310).
The crucifix in S. Marcello is uncovered to-day.
24. Feast of the B.V.M. under the title of Auxilium Christianorum. (Help of Christians.)
25. S. Gregory VII., Pope, C., Vallombrosian.
S. Urban, Pope, M. His body lies in S. Cecilia.
26. S. Philip Neri, C., Apostle of Rome.
Sagra in S. Lorenzo in Lucina.
27. S. John I., Pope, M. His body lies in S. Peter's. S. Bede, called the Venerable, Doctor, Benedictine.
S. M. Maddalena de Pazzi, V., Carmelite.
28. S. Germanus, Bp. C.
S. Priamus, M.
29. S. Boniface IV., Pope, C. His body lies in St. Peter's.
30. S. Felix I., Pope, M.
SS. Gabinus & Crispolus, MM. S. Ferdinand III., Franciscan Tertiary. S. Emmelia, mother of S. Basil.
S. Joan of Arc (canonised 1920).
31. S. Petronilla, V. Her body lies at S. Peter's.
S. Angela Merici, V.

June.

1. S. Eleutherius, Pope, M. (Brev. Rom. on May 26.) His body lies in S. Peter's near the Confession.
S. Pamphilus, priest, M.
S. Crescentianus, Roman soldier, M.
2. S. Eugenius, Pope, C. His body lies in S. Peter's.
SS. Marcellinus & Petrus, MM.
S. Erasmus, Bp. M.
3. S. Clotilde, Queen.
S. Olive, V.
4. S. Francis Caracciolo.
S. Quirinus, Bp. M.
5. S. Boniface, Bp. M. Apostle of Germany, Benedictine. (The English *Winfrid*.)
S. Dorotheus, priest, M.
6. S. Norbert, Abp.
S. Claudius, Bp. C. Feast at his church.
SS. Artemius, Candida, & their daughter Paulina, V., MM.
7. S. Robert, Cistercian Abbat.
8. S. Medard, Bp. S. Severinus, Bp.
9. S. Columbus, C. SS. Primus & Felicianus, MM. Their bodies rest at S. Stefano Rotondo.

B. Anna Maria Taigi, beatified by Benedict XV.

10. S. Margaret, Queen of Scotland. Her relics are shown at S. Andrea de' Scozzesi.

11. S. Barnabas, Apostle, first Bp. of Milan.

12. S. Leo III., Pope. His body rests at S. Peter's, at the altar of the Madonna della Colonna.
S. Honuphrius (Onofrio), Anchorite. Feast at his church.

13. S. Antony of Padua.

14. S. Basil the Great. S. Elisha, prophet.
The head of S. Andrew is exposed at S. Peter's, being the anniversary of the first translation of this relic.

15. SS. Vitus, Modestus, & Crescentia, MM. Feast at their church.

16. SS. Quirico & Julitta, MM. S. John Francis Regia, S.J.

17. S. Ranier, C. (1161).

18. SS. Marcus & Marcellinus, brethren, MM. Their bodies rest at S. Nicola in Carcere.

19. S. Juliana Falconieri.
SS. Gervasus & Protasius, brethren, MM.
Feast at St. Gregorio commemorating the death of S. Romuald.
The *novena* for the feast of the Apostles, begins at the Vatican basilica.

20. S. Silverius of Frosinone, Pope. His body rests in S. Peter's. Feast in S. Stefano degli Abissini.
S. Novatus, C., son of Pudens.

21. S. Lewis Gonzaga, C. His body rests in S. Ignazio, **& his rooms can be visited.**
S. Demetria, V., Roman M. Her body rests at S. Bibiana.

22. S. Paulinus of Nola. His body rests at S. Bartolomeo.
S. Flavius Clemens, M. His body rests at S. Clemente.

23. *Vigil & Fast.*
S. John, presbyter, M.
S. Agrippina, V. M.
Before Vespers, at S. John Lateran, gillyflowers are blest for the sick.

24. S. John Baptist.
Solemn festival at the Lateran.

25. *Of the Octave.*
S. Gallicano, M. Feast at his church.
S. William, Abbat.
S. Eligius, Bp. C.

26. *Of the Octave.*
SS. John & Paul, brethren, MM. (A.D. 362). Their bodies rest at their church, **& their subterranean house can be visited.**

27. *Of the Octave.*
S. Crescens, M., disciple of S. Paul.
S. Ladislaus, C., King of Hungary.

28. *Vigil & Fast.*
Of the Octave.
S. Leo II., Pope, C. (683).
To-day the Pope blesses the archiepiscopal *pallia*.

29. SS. Peter & Paul, Apostles.
Station at S. Peter's.
Solemn festival at the Vatican.

30. *Of the Octave* of S. John Baptist, & of S. Peter.
Commemoration of S. Paul.
Station at S. Paolo fuori.

July.

1. *Octave* of S. John Baptist.
Of the Octave.
S. Martin, Bp., disciple of the Apostles.

2. *Of the Octave.*
Visitation of the B. V. Mary to S. Elizabeth.

SS. Processus & Martinianus, MM., baptized by S. Peter. Their bodies now repose at the altar dedicated to them in S. Peter's.

3. *Of the Octave.*
S. Paul I., Pope, C. (767). His body rests in S. Peter's.

4. *Of the Octave.*
S. Irenæus, disciple of Polycarp, Bp. of Lyons (202).

5. *Of the Octave.*
SS. Cyril & Methodius, brethren, Bps., Apostles of the Slavs. Their bodies rest at S. Clemente.
S. Antonio Zaccaria, C., founder of the Barnabites (1530). Canonized in 1897. Feast at S. Carlo a' Catinari.

6. *Octave* of S. Peter.
S. Tranquillinus, M. (at SS. Cosma & Damiano).
S. Romolus, Bp., consecrated by S. Peter, first Bp. of Fiesole.

7. S. Benedict XI., Pope, Dominican (1304).
S. Lucina, Roman Matron.
S. Pulcheria, V., Empress.

8. B. Eugenius III., Pope (1153).
S. Elizabeth of Portugal.

9. Commemoration of the prodigious movement of the eyes in many pictures of the Madonna in 1796. *Festa* in S. M. dei Miracoli, & in other churches.
S. Zeno & 10,203 companion MM. (at Tre Fontane).

10. The Seven Brothers, MM., sons of S. Felicitas. Their relics are in S. Venanzio & S. Marcello.
SS. Rufina & Seconda, brethren, VV. MM. (at S. Giovanni in Fonte).

11. S. Pius I., Pope, M. (167). His body rests near the Confession at S. Peter's.
S. Lidanus, Abbat, protector against fever (1191).

12. S. John Gualbertus; Florentine; founder of the Vallombrosians.
S. Paulinus Antiochenus, Bp., created Bp. of Lucca by S. Peter.

13. S. Anencletus, Pope, M. His body rests near the Confession at S. Peter's.
S. Silas, disciple of the Apostle.

14. S. Bonaventure, Bp., Card. & Doctor (1274).

15. S. Henry I., Emperor (1024).
S. Camillus of Lellis, founder of the regular clerks for nursing the infirm.
S. Bonosa V. M.

16. Feast of the B.V. of Mount Carmel; festival at all Carmelite churches.

17. S. Leo IV., Pope (855). His body rests in the Chapel of the Madonna of the Colonna at S. Peter's.
S. Alexis.
S. Marcellina, Sister of S. Ambrose.

18. S. Sinforosa & her 7 sons, MM. (120). Their bodies rest at S. Angelo in Pescheria.

19. S. Symmachus, Pope (514). (In S. Peter's).
S. Vincent de Paul, founder of the Sisters and Daughters of Charity (1660).
SS. Giusta & Rufina, VV. MM.
S. Epaphras, Bp. M. One of the 72 disciples.

20. S. Jerome Æmilian; founder of the Somaschi Fathers.
S. Margaret, V. M.
S. Elias, prophet; festival at the Carmelite Churches.

21. S. Praxedis, V., disciple of the Apostles.
S. Daniel, prophet.

22. S. Mary Magdalene, disciple of our Lord.
23. S. Apollinaris, Bp. M., disciple of S. Peter.
    SS. Romola & Redenta, VV.
24. S. Christina, V. M.
25. S. James Major, Apostle.
    S. Christopher, M.
26. S. Anna, mother of the Blessed Virgin.
27. S. Pantaleone, physician, M. (303).
    S. Aurelius, M.
    The 7 Sleepers of Ephesus. In S. Benedetto & S. M. del Popolo are conserved their relics.
    S. Hugo, monk, disciple of S. Sylvester, Abbat.
28. S. Victor I., Pope, M. (203). (In S. Peter's.)
    S. Innocent I., Pope (417). His body rests at S. Martino.
    SS. Nazarius & Celsus, MM.
29. S. Felix II., Pope, M. Feast at SS. Cosma & Damiano, where his body rests in the subterranæum.
    S. Martha, V., protector against epidemics. Feast in S. Stefano degli Abissini.
    SS. Simplicius, Faustinus, & Beatrix, MM. (In S. M. Maggiore.)
30. SS. Abdon & Sennen.
31. S. Ignatius Loyola (1556). Founder of the Society of Jesus. His body rests at the Gesù, & **his rooms can be visited.**

August.

1. S. Pietro in Vincoli. Feast day of this church.
   The 7 Brothers Maccabees, MM. & their mother. Their bodies repose under the high altar of S. Pietro in Vincoli.
2. S. Stephen, Pope, M. (259). Protector of the *Cavalieri di S. Stefano*. His body rests at S. Silvestro in Capite.
   B. Giovanna di Aza, mother of S. Dominic (1216).
   Sagra at S. Francesca Romana, at the Forum.
3. Refinding of the body of S. Stephen, 215.
   S. Nicodemus, disciple of our Lord.
4. S. Dominic.
   Feast in S. M. sopra Minerva.
   B. John Vianney (the Curé d'Ars) beatified by Pius X.
5. Our Lady of the Snow. Titular feast of S. Maria Maggiore.
   S. Emidius, Bp., M. (309), protector against earthquakes.
6. Transfiguration of our Lord (S. Saviour). Titular feast at the Lateran basilica.
   S. Sixtus II., Pope, M. (261). His body rests at S. Sisto on the Via Appia, within the walls.
7. S. Gaetano Tiene (1547), founder of the Theatines.
   S. Albert, Carmelite. Feast at Carmelite churches, **where water is blest for the sick.**
   S. Julian, M. (at S. Paolo fuori).
   S. Donatus, Bp. M.
8. SS. Cyriacus, Largus & Smaragdus, with 20 companion MM. Feast in S. Maria in Via Lata, **where blest bread is distributed.**
9. *Vigil.*
   S. Romanus, M.
10. S. Laurence, Roman deacon, M. (261).

11. *Of the Octave.*
S. Susanna, V. M., noble Roman (at her Church).
S. Tiburtius, M. (at S. Peter's).
12. *Of the Octave.*
S. Clare of Assisi, founder of the *Clarisses* (1253).
13. *Of the Octave.*
SS. Hippolytus & Cassian, MM.
S. Simplicianus, Bp., Augustinian.
14. *Vigil & Fast.*
S Hormisdas, Pope (523). (In S. Peter's.)
S. Eusebius, presbyter, noble Roman (358). Feast at his church.
15. The Assumption of the B.V.M.
S. Tarsicius, acolyte, protomartyr of the Eucharist.
16. *Of the Octave.*
S. Roch, Franciscan tertiary. Advocate against the pest (1327).
S. Hyacinth, C.
S. Serena Augusta, Roman Matron.
17 *Octave* of S. Laurence.
Of the Octave of the Assumption.
S. Liberatus, Abbat, & other MM.
18. S. Helena, mother of Constantine.
S. Agapitus, M.
19. *Of the Octave.*
B. Urban II., Pope (1099).
S. Magnus, Bp. M. Feast at SS. Michele & Magno.
S. Philumena, V. M.
20. *Of the Octave.*
S. Bernard, Abbat & Doctor.
21. *Of the Octave.*
S. Ciriaca, M. Her body rests in S. Lorenzo fuori.
S. Jeanne Francoise de Chantal (instituted the Order of the Visitation). (1641.)
22. *Octave* of the Assumption.
S. Hippolytus, Bp. of Porto, M. A part of his body rests in S. Lorenzo in Damaso.
S. Timothy, M. (in S. Paolo fuori).
23. S. Philip Benizzi, founder of the Servites.
Feasts at S. Marcello & at S. M. in Via, **where bread is blest for the use of the sick.**
24. S. Bartholomew, Apostle.
25. S. Tolomeus, Bp. M., disciple of S. Peter.
S. Louis IX., King of France.
26. S. Zephyrinus, Pope, M. (220). (At S. Silvestro in Capite.)
S. Alexander of Bergamo, soldier, M.
27. S. Joseph Calasanctius, founder of the Clerks Regular of the *Scuole Pie* (1648. Died in Rome). Feast at S. Pantaleo, where are his body & relics, **& his rooms can be visited.**
28. S. Augustine, Bp. & Doctor. Feast at S. Agostino.
S. Hermes, M. (116).
29. Decollation of S. John Baptist.
S. Sabina, M. (at her church).
S. Candida, M. (at S. Prassede).
30. S. Rose of Lima, Dominican Tertiary (1617).
SS. Felix & Adauctus, MM. at the catacomb of Commodilla under Diocletian.
S. Gaudenzia & 3 other Roman VV. MM.
31. S. Raymund Nonnatus, Cardinal (1240).

September.

1. S. Giles, Abbat (547).
Sagra in S. Lorenzo in Damaso.

2. S. Stephen of Hungary.
3. S. Seraphia, V. M. (in S. Sabina).
4. S. Rose of Viterbo, Franciscan Tertiary (1258).
   S. Rosalie of Palermo, V., Basilian (1160).
5. S. Laurence Justinian, Bp., first Patriarch of Venice (1455).
6. S. Zachary, prophet.
   S. Onesiphorus, M., disciple of the Apostles.
   S. Eleutherius of Spoleto, Abbat.
   Sagra at SS. Vincent & Anastasius at Tre Fontane.
7. S. Regina, V. M.
8. Nativity of the Blessed Virgin.
   S. Hadrian, with 23 companion MM. (303). Feast at his church, where his body lies.
9. *Of the Octave.*
   S. Sergius I., Pope (701). (At S. Peter's.)
   SS. Gorgonius & Dorotheus, MM. (393).
   S. Peter Claver.
10. *Of the Octave.*
    S. Hilary, Pope (468). (At S. Lorenzo fuori.)
    S. Niccolò da Tolentino, C. Augustinian (1209).
11. *Of the Octave.*
    SS. Protus & Hyacinthus, MM. (257). (At S. Giovanni dei Fiorentini.)
12. *Of the Octave.*
13. *Of the Octave.*
14. Exaltation of the Cross.
    S. Maternus, Bp., disciple of S. Peter.
15. *Octave* of the Nativity B.V.M.
    S. Nicomedes, presbyter, M. (in S. Prassede).
16. S. Cornelius, Pope, M. (255). His relics are at S. M. in Trastevere & SS. Celso & Giuliano.
    S. Cyprian, Bp., M.
    S. Euphemia, V. M.
17. Impression of the Stigmata of S. Francis.
    S. Theodora, Roman matron, Her body rests at S. Bartolomeo. S. Hildegarde, V., Benedictine. S. Lambert, Bp. M. His head is at S. Peter's. S. Columba, V. M.
18. S. Joseph of Cupertino (1664).
19. S. Januarius of Pozzuoli (Puteoli), Bp. of Beneventum, M. (304).
    Sagra in S. Girolamo della Carità.
20. *Vigil.*
    S. Agapitus, Pope (596). His body rests in S. Peter's. S. Eustace & companion MM.
21. S. Matthew, Apostle, Evangelist.
    S. Iphigenia, V., baptized by S. Matthew.
22. S. Maurice & his companion MM. (286). SS. Digna & Emerita, VV. MM. Their bodies rest in S. Marcello.
    S. Thomas of Villanova (1555).
23. S. Linus, Pope, M., successor of S. Peter. His body lies near the Confession in S. Peter's.
    S. Thecla, V. M. SS. Xantippe & Polixena, disciples of the Apostles.
24. Our Lady of Mercy.
25. S. Cleophas, disciple of the Lord.
    SS. Aurelia & Neomisia, VV.
26. S. Eusebius, Pope, M. (311).
    S. Cyprian & Justina, V., MM. (304). Their bodies rest at S. Giovanni in Fonte.
    S. Nilus, Abbat, founder of the monastery of Grotta Ferrata. Feast in S. Basilio

27. SS. Cosmas & Damian, MM. Feast at their church in the Forum.
28. S. Wenceslaus, Duke of Bohemia, M.
S. Eustochium, V., daughter of S. Paula.
29. Dedication of S. Michael Archangel. Feasts at all the churches of this dedication.
(S. Michael is *Protettore della santa Chiesa*.)
S. Ropsime & 40 companion MM. of Armenia.
Sagra at the church of the Angeli Custodi.
30. S. Jerome, presbyter, C., Doctor. Feast at his church *della Carità*, & *de' Schiavoni*, where the epistle & gospel are sung also in Slav.
S. Sophia, mother of the holy virgins Faith, Hope, & Charity. Their bodies rest in S. Silvestro in Capite.
Sagra in S. Prisca.

October.

1. S. Gregory the Illuminator, M., Bp. of Armenia.
S. Remi, Apostle of the Franks.
2. Guardian Angels.
Sagra in S. Biagio, Via Giulia.
3. S. Candidus, M.
4. S. Francis of Assisi.
5. S. Galla, Roman matron.
SS. Placidus & companion MM., Benedictines (541).
6. S. Bruno.
7. S. Mark, Pope (340). His body rests in S. Marco.
SS. Sergius & Bacchus, noble Romans, MM.
8. S. Brigid (1373). Feast at her church, & her rooms are visited.
The holy old man Simeon.
S. Reparata, V. M.
9. S. Dionysius the Areopagite & companion MM. Feast at S. Luigi dei Francesi.
SS. Andronicus & Anastasia.
10. S. Francis Borgia, third General of the Society of Jesus.
S. Lewis Bertrand, Dominican.
11. SS. Zenaida & Philonilla, disciples & kinswomen of S. Paul.
12. S. Dulcissima, V. M., Protector of Sutri. S. Maximilian, Bp.
13. S. Edward, King of England.
S. Theophilus of Antioch.
SS. Faustus, Januarius, & Martial, MM.
14. S. Callistus, Pope, M. His body rests in S. M. in Trastevere.
15. S. Theresa.
Sagra at S. Sabina.
16. S. Maxima, V. S. Gallus, Abbat (646).
17. S. Hedwige, widow (1243).
Sagra in S. Pudenziana.
S. Margaret Mary Alacoque, V. (canonised 1920).
18. S. Luke, Evangelist.
19. S. Peter of Alcantara, C., Franciscan (1652).
S. Judith, V. M.
20. S. John Cantius, presbyter, C. (1473).
S. Felicianus, Bp. M.
21. S. Hilary, Abbat. S. Ursula & Companion MM. (453).
S. Ciline, mother of S. Remi.
22. S. Mary Salome.
S. Cordula, V. M., one of S. Ursula's companions.
23. S. John of Capistrano, C., Franciscan (1456). S. Peter Paschasius, Bp. M., of the Order of Mercy.
24. S. Raphael, Archangel.
Sagra in S. Benedetto in Pis-

cinula, S. Anastasia, & S. Paolo alla Regola.

25. S. Boniface I., Pope (423).
SS. Crispinus & Crispinianus, MM., noble Romans (290). Their bodies rest in S. Lorenzo Panisperma.
SS. Chrysanthus & Daria, MM. (284). Their bodies rest in the SS. Apostoli.

26. S. Evaristus, Pope, M. (112). His body rests near the Confession in S. Peter's.

27. *Vigil.*

28. S. Simon the Canaanite & Jude Thaddeus, Apostles, martyred in Persia. Their bodies rest at their altar in S. Peter's.
SS. Vincent & companion MM.

29. S. Maximilianus, Bp. M.

30. SS. Zenobius & Zenobia, brethren, MM.
S. Alphonsus Rodriguez, C. (S.J.).

31. *Vigil & Fast.*
S. Siricius, Pope (398). His body rests in S. Prassede.
SS. Nemesius & companion MM., & Lucilla, V. M. Their bodies rest at S. Francesca Romana. Papal Vespers in the Apostolic Palace.

November.

1. Festival of All Saints.

2. *Of the Octave.*
Commemoration of all the faithful departed.
S. Victorinus, Bp. of Poitiers, M. S. Cæsarius, deacon, M.

3. *Of the Octave.*
S. Hubert, Bp.

4. *Of the Octave.*
S. Charles Borromeo, Bp. of Milan & Cardinal (1581). Feast at S. Carlo.

5. *Of the Octave.*
SS. Zacharias & Elizabeth, parents of the Baptist.
S. Silvia, mother of Gregory the Great. Feast at the Oratory by S. Gregorio.

6. *Of the Octave.*
S. Leonard, C. (559). S. Severus, Bp., M.

7. *Of the Octave.*
S. Prosdocimus, first Bp. of Padua, ordained by S. Peter.
S. Achilles, Bp. of Alexandria.
S. Herculanus, Bp. of Perugia, M.

8. *Octave* of All Saints.
The 4 Crowned Saints. Feast at their church.
Feast of all the English Martyrs at S. Giorgio, near Piazza di Spagna.

9. Dedication of the Archbasilica of the Lateran. The heads of the Apostles are exposed. S. Theodoro. Feast at his church by the Forum. **At 5.30 the absolution for the dead in the cemetery of S. M. della Pietà, by the Vatican.**

10. SS. Trypho, Respicius, Nymphas & Severa, MM.
S. Andrew Avellino, Theatine (1608), protector against apoplectic fits.

11. S. Martin of Tours (396). Feast at his church.
S. Mennas, soldier, M. (303). His head is at S. Peter's.

12. S. Martin, Pope, M. (655). (In S. Martino.)
S. Josaphat, Bp. M. (1623). Feast at S. Basilio.
S. Diego, Franciscan laybrother (1463).
S. Nymphas, V. M. Her body rests in S. M. in Monticelli.

13. S. Nicholas I. Pope, C. (867). His body lies in S. Peter's.
S. Omobono (1197).

S. Stanislaus Kostka (S.J.) (1568). At S. Andrea al Quirinale, **his room is visited,** & his body rests.
Sagra in S. Marco.

14. S. Adeodatus, Pope (619). (In S. Peter's.)
S. Serapion, first Martyr of the Order of Mercy.

15. S. Gertrude, Abbess, Benedictine (1292). S. Machutus. S. Leopold of Austria.

16. S. Edmund, Abp.
S. Agnes of Assisi (1253).

17. S. Gregory Thaumaturgus (270). A part of his body lies in S. Peter's.
S. Anianus, disciple of S. Mark.

18. Dedication of the Basilicas of SS. Peter & Paul.
Station at the 2 Basilicas.
The 3 relics are shown at S. Peter's.

19. S. Pontianus, Pope, M. (238).
S. Elizabeth of Hungary (1231).

20. S. Felix of Valois, one of the founders of the Trinitarians (1212).

21. Presentation of the B.V.M.
S. Maurus, Bp. S. Albert of Louvain, Bp., Card., M. (1192).
To-day, First Vespers at S. Cecilia.

22. S. Cecilia, noble Roman, V. M. (177).

23. S. Clement, Pope, M.
Feast at S. Clemente.
S. Felicitas, mother of the 7 sons. S. Lucrezia, V. M.

24. S. John of the Cross (1591).
S. Chrysogonus, M. Feast at his church.

25. S. Catherine of Alexandria.

26. S. Sylvester, founder of the Silvesterines (1231).
S. John Berchmans, C. (S.J.).
S. Leonard of Port Maurice, Franciscan (1751). His body lies at S. Bonaventura, **& his room is visited.**

27. S. Virgilius, Bp., Apostle of Corinth.

28. S. Gregory III., Pope (741). (In S. Peter's.)

29. *Vigil.*
S. Gelasius, Pope (496). (In S. Peter's.)
SS. Saturninus & Sisinnius, deacon, MM. (302). (In SS. Giovanni e Paolo, & S. Martino.)

30. S. Andrew, Apostle. His head is exhibited from the S. Andrew balcony at S. Peter's, & a part of his cross is in S. Pietro in Vincoli.
S. Justina, V. M.

December.

1. S. Celsus, M. His body rests in S. Paolo fuori.
S. Natalia, wife of S. Adrian.
S. Olympias, M.
S. Ansano of Sienna.

2. S. Bibiana, V. M. (362).
Feast at her church.

3. S. Francis Xavier, Apostle of India (1552), S.J.

4. S. Barbara, V. M. (347).
S. Peter Chrysologus, Bp. & Doctor (456). S. Bernard Uberti, Vallombrosian Bp., Card. (1133). (In S. Prassede).

5. S. Sabbas, Abbat (531).
Feast in his church.

6. S. Nicholas of Bari, Bp. (310).

7. S. Ambrose, Bp. & Doctor.
Feast at S. Ambrogio, the site of his house, & at S. Carlo.

8. Immaculate Conception of the B.V.M.

9. *Of the Octave.*
S. Eutychianus, Pope, M. (283). S. Valeria, V. M.
S. Peter Fourier, Canon Regular of Ss. Saviour.

10. *Of the Octave.*
    Translation of the Holy House of Loreto, A.D. 1294.
    S. Eulalia, V. M.
11. *Of the Octave.*
    S. Damasus I., Pope (384). Feast at his basilica, where his body now rests; in S. Peter's is his head.
12. *Of the Octave.*
    S. Melchiades, Pope, M. (314). His body lies in S. Silvestro in Capite.
    S. Synesius, M.
13. *Of the Octave.*
    S. Lucia, V. M. (304), protector against diseases of the eye. Feast at S. M. in Monte Santo.
    SS. Eustratius, Orestes & companion MM. Feast in S. Apollinare, where their bodies lie at the subterranean altar.
14. *Of the Octave.*
15. *Octave* of the Immaculate Conception.
    SS. Irenæus & companion MM. (Rome, 202).
16. S. Eusebius, Bp. M. The 3 holy Children of Babylonia, Ananias, Azarias, & Mishael; their bodies lie in S. Adriano.
    The holy VV. MM. of Africa, Augustinians. S. Albina, V. M.
17. S. Lazarus, disciple of the Lord, Bp. of Marseilles. In the Gesù is preserved his arm.
    S. Olimpias of Constantinople.
18. Expectation of the B.V.M.
19. B. Urban Vth, Pope (1370).
    S. Fausta, mother of S. Anastasia.
    S. Nemesius, M.
20. *Vigil.*
    S. Liberatus, M.
    S. Dominic of Sylos, Abbat, Benedictine.
21. S. Thomas, Apostle. Feast at S. Tommaso in Parione & in Formis.
    S. Themistocles, M.
    The Table of the Last Supper is shown at the Lateran; & there is a general Ordination.
22. S. Adelaide, Queen & Empress (362).
    S. Flavian, ex-Prefect of Rome, M.
23. S. Victoria, V. M.
    S. Servulus (of whom S. Gregory wrote). His body lies in S. Clemente.
24. *Vigil & Fast.*
    Station at S. M. Maggiore.
    S. Tarsilla, V., aunt of S. Gregory. S. Adela, V., Abbess, Benedictine.
    After Vespers, the image of the Saviour at the Scala Santa is uncovered.
25. Nativity of our Lord.
    Station at S. Anastasia for the Mass at Dawn. For the 3rd Mass, & for the whole day, *Station* at S. Peter's; & at S. M. Maggiore.
    S. Anastasia, noble Roman, M. Feast at her church, where her body lies, & where the relics of the veil of the Blessed Virgin & the cloak of S. Joseph are shown.
    The relics of the swaddling clothes are shown in S. Marcello & in the Agonizzanti.
    S. Eugenia, V. M.
    Presepio at Aracœli, S. M. in Publicolis, under the Capitol, & in most other churches.
26. *Of the Octave.*
    S. Stephen, Protomartyr.
    Station at S. Stefano Rotondo.
    S. Marinus, Roman Senator, M.
    First Vespers of S. John, at the Lateran.

27. *Of the Octave* of Christmas & of S. Stephen.
S. John Apostle, Evangelist.
Station at S. M. Maggiore.
Feast at the Lateran, & the heads of the Apostles are exposed.
28. *Of the Octaves* of Christmas,
29. S. Stephen, & S. John.
The Holy Innocents.
Station at S. Paolo fuori, where are their relics; & the crucifix is uncovered. In the Sistine chapel at S. M. Maggiore are some relics of the Innocents.
SS. Eutychius & Domitianus, MM.
At the Bambin Gesù at 23 o'clock, the *Pastorale* is sung, & a blessing given with the relic of the swaddling clothes.
Of the Octaves of Christmas, S. Stephen, S. John, & the Innocents.
S. Thomas of Canterbury, M. (1171). In S. Alessio are his relics.
The holy king & prophet David.
S. Trophimus of Arles.
30. *Of the* 4 *Octaves*.
SS. Sabinus, Bp., Exuperantius & Marcellus, deacons, & companion MM. (In S. Bartolomeo all' Isola.)
31. *Of the* 4 *Octaves*.
S. Sylvester I., Pope (337).
Feast at S. Silvestro in Capite, where his body lies.
S. Colomba, V. M.
S. Melania the Younger.
Feast in S. Girolamo della Carità, & in S. Giuseppe Capo le Case.
In all the churches & night oratories, the Holy Sacrament is exposed, & the "Ambrosian Hymn" Te Deum sung.

MOVABLE FEASTS.

Sunday in the Octave of Epiphany: Festival of the Holy Family.
Friday in Passion Week: Maria Vergine Addolorata.
Wednesday before the 3rd Sunday after Easter: Solemnity of S. Joseph.
Thursday after the 5th Sunday from Easter: The Ascension.
The Sunday after the Octave of Ascension: Pentecost.
Octave of Pentecost: Trinity Sunday.
Thursday after Trinity Sunday: Corpus Christi.
Friday after the Octave of Trinity Sunday: The Sacred Heart.
Sunday in the Octave of the Assumption: Saint Joachim.
Saturday in the Octave of the Nativity of the B.V.M.: The Most Holy Name of Mary.
Third Sunday in September: The 7 Dolours of the B.V.M.
Wednesday after the first Sunday in October: The Holy Rosary.
Stations for the Rogation days at S. M. Maggiore, the Lateran, & S. Peter's respectively.
Station for the Sunday in the Octave of Ascension, at S. M. ad Martyres (Pantheon).

The *Diario Romano*, a calendar of the feasts and Saints' days of the year, with the "Ave Maria" Table, & the hours of sunrise, & much quaint matter besides, a publication which in old days was the only "news sheet" in Rome, can be bought at Christmas time on the steps of Ara Cœli.

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